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American Board Financial Situation in a Nutshell

This statement relates to the General Fund of the Board, upon which we depend for salaries of missionaries and the conduct of the work in churches, schools, colleges, hospitals, industrial plants, touring, etc. It does not include gifts for special objects or to Woman's Boards.

Estimated amount needed for fiscal year ending August 31	**$666,884.82**
Received first nine months	**$385,912.48**
Needed during last three months to prevent a deficit	**$280,972.34**
Received in 1913 during last three months	**$223,669.03**
Excess over last year required in last three months	**$57,303.31**

CORPORATE MEMBERS, PASTORS, FRIENDS,

THIS WORD IS FOR

YOU!

THE SITUATION IS A GRAVE ONE.

WHAT WILL YOU DO TO HELP?

Photo by Notman

THIS YEAR'S MISSIONARY CANDIDATES

See page facing this

The Missionary Herald

VOLUME CX JULY 1914 NUMBER 7

This Year's Conference of New Missionaries

ON the opposite page we print the photograph of the larger number of young people who met in Boston the week of June 2–7 in conference over last preparations for foreign mission work. The list of persons eligible for the conference included forty-nine names; five of these were excused from attendance, however. Since the previous conference twenty appointees have either sailed or already reached their fields for work.

The figures in the picture opposite are numbered. Their names, colleges, and destinations, follow herewith: 1. Miss Cecile Bowman, University of Chicago, to establish Albania's Girls' School; 2. Miss Short, Business College, to Aintab, Central Turkey; 3. Mr. Frank B. Warner, Oberlin, to Shansi, China; 4. Miss Stella M. Cook, Middlebury College, to Foochow; 5. Miss Ethel E. Bush, University of Minnesota, to Western Turkey; 6. Mr. Riney, University of Chicago; 7. Miss Rosina C. Wehking, Oberlin; 8. Miss Katherine F. Fanning, Wellesley, to Glory Kindergarten, Japan; 9. Miss Lillian Picken, Univ. of Chicago, to Little Boys' Home, Bombay, India; 10. Prof. W. S. Picken, President Kansas Normal College, to Bombay; 11. Miss Ella C. Hoxie, Kansas Normal, to India; 12. Miss Laura D. Ward, Mt. Holyoke, to Foochow, China; 13. Miss Olive Greene, Wellesley, to Smyrna, Western Turkey; 14. Miss Katherine Van Aiken, Beloit College and Hartford Seminary, to India; 15. Mrs. J. K. Birge, Wellesley, to Western Turkey; 16. Rev. J. K. Birge, Yale and Hartford, to Western Turkey; 17. Miss Katharine P. Crane, Smith, to North China; 18. Miss Ethel W. Putney, Wellesley, to Western Turkey; 19. Miss Lucile McClenahan, Muskingum College, to Western Turkey; 20. Miss Marian G. Wells, Business College, to Foochow; 21. Dr. Walter Cary, Amherst and Western Reserve Medical, to Aintab, Central Turkey; 22. Miss Laura A. Lattner, Smith College, to Aintab, Central Turkey; 23. Miss Clara W. Newcomb, Smith; 24. Mr. Alan Fairbank, Amherst, to India; 25. Mrs. Harold Cooper, Fairmont, to Western Turkey; 26. Rev. Harold Cooper, educated in England, to Western Turkey; 27. Mr. James McKeeman, Kingfisher College and Hartford Seminary, to Eastern Turkey; 28. Mr. I. N. Camp, Harvard, to Western Turkey; 29. Mr. Harold B. Belcher, Dartmouth, to Foochow, China; 30. Mr. Arlen R. Mather, Franklin College, to Rhodesia, Africa; 31. Miss Faye M. Smith, Franklin College, to Rhodesia, Africa; 32. Mr. Ralph L. Abraham, Oberlin, to Natal, Africa; 33. Miss Katherine S. Hazeltine, Wellesley, to Van, Eastern Turkey; 34. Miss Evelyn M. Aikins, Oklahoma University, to Eastern Turkey; 35. Miss Portia Mickey, Oberlin, to North China; 36. Miss Clara M. Noderer, Oberlin, to Natal.

A Decade of Candidates' Conferences

IT is now ten years since the American Board began to gather annually its newly appointed candidates and prospective missionaries for a week's conference at the Board Rooms. Each year the wisdom and worth of the undertaking have been increasingly evident. Experience has reduced the

handling of the affair to a science, has eliminated some features and reenforced others, till by the consent of both candidates and officers "it runs right." The tenth conference, just held, was notable for the large class assembled (thirty-nine, and six others were excused from attendance) and for the high quality of its make-up. No less than seven of its members were of missionary parentage. The usual topics, covering the missionary's relation to the Board, his field, his work, the home churches, the public, and himself, were gone over under the leadership of the executive officers, together with Rev. Edward M. Noyes and Dr. John C. Berry.

The Closing Exercises

THE conference this year closed on a Sunday and with two memorable services. In the morning the young missionaries and their friends united in worship with the Central Church, Boston, the pastor, Rev. Willard L. Sperry, preaching an appropriate and telling sermon on "Why I Believe in Foreign Missions," which was followed by the celebration of the Lord's Supper. In the evening, at the First Church of Newton (Newton Center), of which Rev. Edward M. Noyes is pastor, was held a farewell meeting, when the candidates spoke briefly of the motives and hopes with which they were going forth to a sympathetic congregation, composed quite largely of young people, that filled the auditorium. It was inspiring just to see that company and to think what it meant for the future of the Church at home and abroad.

A Reactionary Spirit in Asia Minor

AS was to be expected, the reversal of fortunes in which the recent Balkan-Turkish War eventuated, and the behavior of the so-called Christian states in their fightings with one another afterward, have produced a more arrogant temper on the part of the Turks toward the Christians. There are clear signs in at least one section of Asia Minor of an anti-Christian propaganda. The ruling race has determined to adopt some of the forms and methods of Christian civilization in order the better to withstand those whom it regards as its foes. It is trying hard to improve schools, to get possession of the trade of the country, to push back Christian subjects into a position of recognized inferiority.

Recently there has been a rearrangement of military forces so as to put thousands of Turkish troops into the principal cities in Asia Minor. In some cases this has brought the soldier and the student classes into dangerous proximity. A rigid boycott of Christians is being undertaken in business and in every way, while at the same time heavier taxes than ever before are demanded of them. The Turkish spirit is up and it means hostility to everything Christian. Missionaries are yet able personally to maintain to a good degree friendly relations with the Turks. Their sick come to the hospitals; Turkish students remain in mission colleges, though in some cases in the face of fiery attacks in the press. It appears that for the present little advance can be made in the intimacy of relations between Christian and Moslem in many parts of Asia Minor.

The Judson Centenary in Boston

WE offer most cordial felicitations to our Baptist brethren, who, as this number of the *Missionary Herald* goes to press, are celebrating in Boston and thereabout the centenary of Adoniram Judson's departure to Burma and the founding of the American Baptist Foreign Mission Society. Though but one feature of the Northern Baptist Convention, this missionary celebration is sure to be the outstanding event of the series of meetings. Elaborate preparations have been made for a worthy memorial of the historic event, one that shall have a forward no less than a backward look.

Dr. Edward Judson, of New York, a son of the missionary, and Pres. Harry Pratt Judson of Chicago University, a relative, as well as Adoniram B. Judson, a grandson of the pioneer, are in attendance. On the afternoon of June 20 the convention went on pilgrimage to the Judson birthplace in Malden and to that of Ann Haseltine, near Andover, and then to Salem, where the group of which Judson was one were ordained in the Tabernacle (Congregational) Church. Drs. A. P. Gifford, N. E. Wood, F. P. Haggard, John R. Mott, and William Douglass Mackenzie, the last named as representative of the American Board, were among those having parts in the actual centennial exercises on June 24 and 25.

The Board which first commissioned Judson to the foreign field, and whose service he left in Christian love and good will to found another mission under another missionary society, certainly wishes to share in the rejoicing when the achievements of the century of Baptist missions that Judson initiated are being celebrated.

Mission Finances in England

A LETTER from Sec. R. Wardlaw Thompson gives an encouraging report of the progress of the London Missionary Society in raising the $500,000 for which it has made special appeal. Dr. Thompson says that $395,000 is already in sight, in cash or in reliable pledges, and reports also that the income of the society for the year just closed was $50,000 more than that of last year. We have already chronicled the success of the Church Missionary Society of England in securing by special efforts the liquidation of its accumulated debt of $350,000 and the acquisition of an additional $150,000 to be devoted to a Mission Building Fund. We extend hearty congratulations to these sister societies in England, who have been burdened for some years with heavy debts, to such an extent, indeed, that they have seriously considered the possibility of severe retrenchment on the foreign field. We trust that this wave of generous giving to the mission cause may soon break on the Western shores of the Atlantic with undiminished volume.

Dr. Wardlaw Thompson Retires

DURING the last century of modern missions no secretary of any foreign missionary society has had such unusual preparation for that high office as has Rev. Dr. R. Wardlaw Thompson, who for thirty-three years has conspicuously served the London Missionary Society, and who at the 119th anniversary of that society, held in London in May, presented his resignation. He was the son of a missionary, born in India, moved with his father to South Africa under the London Missionary Society, where as a boy in the home he came into personal relations with Livingstone, Moffat, and Mackenzie; was educated in Cheshunt with missionaries in preparation for field service, and later as secretary repeatedly visited the great mission fields around the world. As an administrator and as a man of large vision and a wide conception of what constitutes the work of a missionary society, Dr. Thompson stood supreme in his great office. It will be difficult for officers of mission boards to think of the London Missionary Society apart from this distinguished and beloved secretary. He was no less conspicuous in his work as an interdenominational leader, having from the beginning commanded the confidence of his colleagues on the Continuation Committee.

To the American Board and its officers the withdrawal of Dr. Thompson means more than the withdrawal of a great secretary. It means the loss of one whom we had all come to honor and love for his personal worth. Dr. Thompson represented his society at the centennial celebration of the

American Board in 1910, and will be remembered by the constituency of the Board, to many of whom he was personally known. No one can take his peculiar place in the London Missionary Society nor in the council of secretaries, national and international. He was the dean of the secretarial body in Great Britain and America, having served longer in that office than any other present living secretary. It is a privilege to be able to say these things while Dr. Thompson is alive and active. Although he now may retire from the secretaryship of that great missionary society, he cannot withdraw himself from the confidence and affection of those who have been associated with him and who hold their personal relations to him as one of their choice treasures.

The Testimony of a Thoughtful Observer

SPEAKING on "The New Missionary Impulse" at a Forward Movement meeting of the Unitarians during their recent Anniversary Week in Boston, Rev. J. T. Sunderland, who recently returned from a tour of the world as an envoy of the American Unitarian Association, is reported to have said: "We need such work [foreign missions] for our own spiritual life. All history shows that no religious body can live shut up within itself. Selfishness is self-destruction. To lose one's life is to find it. The experience of the orthodox and evangelical churches of both this country and Europe shows that whatever the value of foreign missions may or may not have been in the countries to which they have gone, the service which they have rendered to the home churches in awakening their zeal and deepening their religious life has been very great. This source of inspiration and of moral power is open to us. Shall we not avail ourselves of it? Is there anything we need so much for our own moral and spiritual quickening as a new, a more unselfish, and a larger view, a world outlook, a more living faith in the greatness of our mission, a new enthusiasm to do something worth while in the world and for the world?"

All of which is respectfully commended to the attention of the two thousand and more Congregational churches and the unnumbered thousands of Congregationalists who leave foreign missions out of their gifts and (presumably) out of their prayers.

Are the Thinking Classes Always Unitarian?

A CORRESPONDENT has called to our attention, in a recent issue of the *Christian Register*, an article by ex-Pres. Charles W. Eliot, entitled, "Concerning Unitarian Missionary Work Abroad," as containing statements that seem to call for answer. He remarks one expression in particular, "I learned also on the same journey that the missionary teaching of the last hundred years throughout the East takes no hold, has taken no hold, on the Oriental mind." It seems to us that a sufficient answer to this sweeping assertion is contained in the remainder of the sentence from which it is quoted, "And for just the same reason that the old-fashioned dogmas, tenets of the Christian sects, took no real hold on the minds of our fathers and our grandfathers." One who seriously thinks that the tenets of historic Christianity took no hold on the minds of the forefathers of New England would not be likely to discover that they had any effect in the East.

Dr. Eliot's contention is, "The most important thing I saw with reference to missionary movements was that the soil is thoroughly prepared in the thinking classes of those countries for just the seed we have got to sow." His concern is distinctly for "the thinking classes," "the small classes of thoughtful people," "the thinking Oriental." "This class of persons," he writes, "throughout the East represent among those nations the same class that the Unitarians are in the

Occidental countries." We are quite used to this distinction. It is the customary Unitarian assumption, a little irritating to some minds but more amusing to the ordinary man, that the thinking people are always "the prepared soil for our seed." One who keeps in view the real march of Christianity, at home or abroad, is chiefly moved to smile at each fresh assertion of this claim.

China's Strong Hand

CHINA is certainly a puzzle and a contradiction. A government that appears almost helpless before a bandit chief like White Wolf, yet stamps out the cultivation of the poppy over an entire province; a land judged by many to be toppling into anarchy successfully throttles a foe more intrenched and insidious than is the liquor traffic in this masterful America. Evidently there are reserves of strength in official China; moreover Christianity counts as one of the influential forces of the nation. We advise all our readers not to overlook Mr. Hodous's contribution to the Foreign Department of this number.

Seeks Aid of a Mission Doctor

THE name of Dr. Arthur Lankester is well known to persons interested in medical missions in India, for not only is he prominent as a medical missionary of the Church Missionary Society at Peshawar, but also as secretary of the Indian Medical Missionary Association. He took part in the Indian National Conference of which Dr. Mott was chairman, especially in that part of the conference deliberations which related to medical work. The government of India has again shown its appreciation of the skill and desire for service brought into the country by missionaries in its recent requests to the Church Missionary Society that Dr. Lankester be released from his mission work for a year, in order to carry out special plans for the prevention of tuberculosis in India. These plans were formulated, partly from Dr. Lankester's own suggestions, at the All-India Sanitary Conference held some months ago.

On "Screwing the Inscrutable"

IF sometimes the pace seems a little fast for those who would keep up with the new ideas and plans that mark religious progress in America, they may comfort themselves with the thought that there is quite as much hustle in the East. According to Dr. Arthur H. Smith, writing from the capital of China: "We are kept in a buzz here all the time by the tremendous pressure to make new and bigger plans, to get more and ever more comprehensive committees, to coördinate all the ordinated and harmonize all the inharmonious things everywhere and for all time. The result is a violent headache for some and great searching of heart for others. We are on the eve of greater things than before. The political situation is not encouraging, but we know enough to know that we need not wait for that."

German Medical Missions

FOURTEEN medical missionary associations in Germany and Switzerland are represented in the German Medical Missionary Year-Book for 1914. The center of these various associations is the Medical Missionary Institute in the University of Tübingen, which provides for the full or partial training of doctors, for the preparation of nurses and midwives for service on mission fields, and for hospital work in the recognition and treatment of tropical diseases. At the opening of this year Germany had twenty-two medical missionaries in active service, and thirty-six women trained in the Tübingen Institute were in the foreign field. The characteristic thoroughness of the German is shown in the training required for mission doctors and nurses, and is always justified in practice.

THE FESTIVAL OF LIGHTS

By Rev. Albert J. Saunders of Madura, India.

The Teppakulam

"ARE you going to the 'Festival of Lights'? "Yes, we are thinking of doing so." "Surely, you must go. Why, everybody goes. It is the most beautiful religious spectacle that Madura has to offer."

"When is it to be held?"

"I am not certain of the night at present, but you will soon learn from the preparations and interest of the natives."

And we did. For days before the festival the whole atmosphere was charged with a spirit of expectancy. In many respects India is an empire of child races. Western people are prone to think of the Indian as a matured man, a deep thinker, a profound philosopher. Some of them no doubt are; a very few. But the great majority of India's millions are children in thought and action. They love bright colors, the spectacular, the tawdry. The dress of the little Hindu women is often a blaze of color.

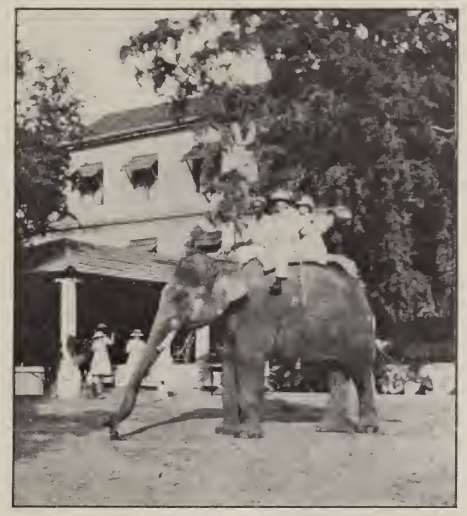
All is noise and confusion in the street. Immense cannon crackers are being let off. There is shouting and a medley of voices. The shrill native band is playing and the energetic drummer is having a really good time —the admiration of numerous small boys. The Tamil word for small boy is pretty—*thumby;* it means a little brother. The great car goes by. It is an object of awe, a sacred thing, for in that car is the goddess, and she reigns supreme over the life and death of her teeming devotees.

But here is old Jumbo, the elephant, a very necessary part of the performance. The little tinkling bell makes music to his measured tread. He is a stately old fellow, once the monarch of the jungle; now he is only one of many in this procession. A number of these great beasts are kept at the temple for such occasions as this. They always add novelty and interest to any parade.

The scene of the famous Festival of Lights is the big Teppakulam at Madura. The name itself means "raft tank." It was built by one of the greatest kings of Madura, King Thirumalai Naik, to whom we also owe great portions of the beautiful palace and the extensive temple which attract so many tourists every year. Mr. W. Francis, of the India Civil Serv-

ice, thus describes this picturesque place:—

"This Teppakulam is an artificial reservoir made by Thirumalai Naik. It is filled by a channel from the River Vaigai, and lies at the extreme southeast corner of the town. It is almost a perfect square, measuring along the outside of the parapet walls 1,000 feet on the north and south and 950 feet on the east and west, and is the largest of the kind in South India. The sides are faced with cut granite and surmounted by a handsome parapet of the same material, just outside which a granite walk five feet wide runs all round the tank. Flights of steps, three on each side, run down at intervals to the water's edge. In the middle of the reservoir is a square island also faced with cut granite, on which, among green palms and flowering trees, is a small white temple with a tower of the usual kind, flanked at the four corners of the island with graceful little *mandapams*. The whole is exceedingly well proportioned and graceful in effect. The story goes that this spot was the place at which the bricks for Thirumalai Naik's palace were made, and that when the clay for them was being dug out the stone image of Ganapathi now in the temple was found buried underground. Realizing that the discovery showed that the spot was holy ground, the king turned the excavations into this beautiful tank."



A TEMPLE ELEPHANT

Now degraded to carrying foreign visitors on his back, but unmistakably dedicated to temple service; note the white spots on his face and shoulder

The Festival of Lights is held on the anniversary of King Thirumalai Naik's birthday. Toward evening of the day set for the celebration every street and road leading to the Teppakulam is filled with a crowd in holiday attire the like of which is to be found only in India. Some are on foot, some in gayly decked bullock bandies; others in horse carriages; others again in the latest design motor cars. All are in good spirits and filled with evident expectancy.

The inclosure around the tank is a spectacle indeed. The whole landscape is literally black with people. Not only is it a religious festival, but it is a fair as well; and traders, side shows, booths of all descriptions, are doing an enormous business.

As night deepens lights begin to flash out everywhere. Thousands of little open oil wells are lit on the walls and in special niches round the tank. The island is just a blaze of light. The reflection of the myriads of lights upon the water and the seething background of dark skins is a sight that one will not soon forget.

Then occurs the great religious event of the whole festival. For weeks before there has been in preparation a huge, ill-constructed raft of bamboo, decorated in the most gaudy manner. On this barge are placed the presiding god and goddess of the great temple. A strong and long rope is attached, and thousands of devoted Hindus drag the raft with its precious freight round the tank in the presence of multitudes of the Hindu faithful.

BIG TEPPA-CAR WITH PROCESSION

Meanwhile there is playing over the whole scene a cannonade of fireworks. The falling stars of the rockets add the crowning glory to this spectacle of color, light, and life.

But what does it all mean to India's people? It means honor and worship to their gods. This thing is not play to them. Religion is a real part of and has a definite bearing upon their whole life. They went home that night tired but happy. They had given their god and goddess a free ride round the sacred tank. To you and to me, what is it? It is a pathetic sight. It is a spectacle over which the angels may well weep. Fancy that god; that religion! There is only one thing that can change this condition, and it is doing it—Christian education.

FOOCHOW REVISITED

By Rev. DWIGHT GODDARD, Cleveland, Ohio

AFTER fourteen years' absence I have had the very great pleasure of revisiting the Foochow Mission. Certain things are strikingly different and worth noting, as they witness clearly to God's providential care over the missionary enterprise.

There are of course many surface changes, such as absence of queues, presence of policemen, more foreign-style buildings, and foreign notions for sale in the shops. Then there are more important things, such as large government school buildings, well-drilled soldiers, and spick and span warships.

But to me as a missionary there are other things that are of deeper significance, and to these I want to refer.

First there is an important difference in the relation of the missions to

the general educational interests of the province. Fifteen years ago the different missions had their subsidized day schools in the cities and in many of the country chapels. We had preparatory schools and so-called colleges for boys in the city and for the girls at Ponasang. We had no connection or appreciable influence on the general educational life of the people as a whole.

Today it is very different. The old-style system of competitive essay writing, with its annual, biennial, and triennial examinations, is ended and gone. Some ten years ago the government began to start and support schools of so-called Western education. In the years that followed they increased as if by magic. There was no order or correlation. One magistrate would start a technical school, another an arts college; one town would have a primary school, another a high school, and still another an intermediate school.

There were normal and military schools, kindergartens, places of instruction in silk culture and in domestic science. They flourished at first, but because of the characteristic carelessness of the Chinese teachers and authorities, they soon began to relax and to degenerate. Control and discipline disappeared; the students made their own choice of study, boycotted unpopular teachers, took holidays, and often spent their time in gambling and sometimes in flagrant immorality. With the revolution and subsequent unsettled financial conditions support fell off, schools were discontinued or curtailed, until today there are tens where there were hundreds, and students in scores instead of thousands.

Meanwhile the number and character of mission schools had been constantly advancing. Besides the scattered day schools, intermediate schools were provided and district academies, to prepare for the central high schools and colleges. All these schools were under strict control; discipline was maintained, a high grade of scholarship was insisted upon, and the moral and religious atmosphere was kept pure and wholesome. Little by little the better class of the Chinese began to notice the difference between their government schools and the schools of the missions. And when they found their neighborhood either without schools or with schools of vice and gambling, they began to approach the missionary to ask his coöperation in the management of their own schools. In many cases they have offered money and buildings.

The present situation offers an unparalleled opportunity for the missions to take a place of leadership in the educational field of China. The missions are not called upon to undertake the entire education of China; their opportunity is to open graded schools in the centers and strategic places that will provide for our own Christian constituency and be the standard to which the government schools must rise.

The missions are responding to this opportunity by redoubling their efforts to increase and to improve their schools and equipment. Their earnestness is also seen in the sincere efforts that are being made to coöperate in union institutions, where the expense of the highest grade would be impossible to any one mission alone. Today there are union colleges, union theological schools, union kindergartens, medical schools, girls' colleges enough truly to mark this as the age of union institutions.

Another noticeable change is in the radically different reception that is being given to our religious services. Formerly when we foreigners were touring or visiting the homes, we were objects of curiosity and often of hostile suspicion. When we held services the few Christians were lost in a crowd of idle, inquisitive, and more or less hostile visitors, who were talking, moving about, and otherwise disturb-

ing and making very, very hard our efforts to teach, explain, and maintain a devotional atmosphere. It ever seemed as though everything was against us, and only our faith in God's promises and the consistent lives of the few faithful converts kept us at work with some confidence and hope.

Today how different! Everywhere we go we are offered friendly greetings; we are no longer objects of suspicion, but are always treated with courtesy and kindness. Compared with the total population our Christian members and learners are few, of course, but it seems as though everywhere we go we are meeting Christians or having the homes of Christians pointed out to us. Now when we gather for services the large majority of those present will be Christians, more or less, and only the small minority strangers, who conduct themselves more as sympathetic guests. The sentiment of the majority is no longer indifferent or hostile, but devotional and inspiring. There is growing up a splendid constituency of self-respecting laymen, who are ready to act on committees and as delegates to councils and who are otherwise assuming their share of responsibility for the welfare of the church.

But the most gratifying change is the new relation that exists between the missionaries and the native church. Formerly the missionary was the whole thing. This was not always because he wanted to be; more often it was because the few and unstable members forced it upon him. Still from the beginning it was a source of weakness and inevitably tended toward making the preachers and church members dependent and cringing. How deeply this habit was ingrained in the missionary body was not appreciated until the effort was made to change it and render it in the future impossible. However this was actually accomplished two years ago by the formation of a Congregational council for Fukien province. It consists of all ordained missionaries, ordained native pastors, and delegates from each church. It drafted a constitution and by-laws, under which our churches are now operating, even to locating all preachers, fixing salaries, and the distributing of all missionary money. You will notice that the missionaries are a small minority, and have only one vote each. No one would now think of going back to the old system. In the old days the natives thought that the missionary could get as much money as he had a mind to ask for, and that the thing to do was to get on the right side of the missionary. Now they appreciate that missionary aid is limited, that the entire burden must sooner or later be borne by themselves, and that the missionary in making up a deficit is often doing so out of his own pocket. The missionary is now relieved of fixing salaries, of appearing to force an unwelcome preacher on a people, of being besieged early and late for a little more financial help, of being expected to plan for the preacher and his children and his children's children.

The instrument provides for one more thing that has not yet been actually carried into effect. Thus far all missionary aid has been paid directly to the pastor or preacher and the church members knew almost nothing about it. Ultimately the plan is to pay the money aid to the church treasurer, who in turn will pay the preacher from this and from the contributions of the church members. The whole scheme was adopted with many misgivings, but is proving in practice to be wise and workable. The result is admirable, especially in its reaction on the general membership.

These changes that are so plainly seen in the Foochow Mission furnish the very best of grounds for increased faith in the providential care of God over the whole missionary enterprise. They are not of man, but are the outworking of God's purposes from the beginning.

ST. PAUL'S GATE, TARSUS

TARSUS, THE CITY OF ST. PAUL

By Rev. EDWARD C. WOODLEY, Marash

THE city of Tarsus lies in the great plain of Cilicia, about ten miles from the Mediterranean Sea near its eastern end. There is no uncertainty as to the site, for the city has never entirely disappeared in all its long history, and even the name Tarsus has been persistently attached to the place since 400 B.C. At present it is comparatively small, but in Augustan times it covered a large area on both sides the River Cydnus, with suburbs in the hills to the north (where the ruins of fine buildings and public works are still to be seen) and in Aulai, some miles to the south, now only a marsh. Within three miles in any direction from the present city, digging to the depth of from five to ten feet reveals remains of ancient Tarsus.

The River Cydnus formerly flowed through the heart of the city, but a disastrous flood in the days of Justinian led to the diverting of the stream into an old watercourse, which now carries it to the sea, east of the present city. About three years ago some Turks accidentally found some very large stones in a field near the point where the Cydnus now makes a sharp bend eastward. Further digging has laid bare the arches of a fine, massive bridge of at least three spans, which must at one time have crossed the old course of the river. With sad disregard for the glorious past, the Turks have used this fine bridge as a quarry, and when I saw it they were unearthing the pier from which the last arch sprang in order to use the stones for building purposes.

The Cydnus meant much to Tarsus. At present it is unnavigable, but formerly Tarsian enterprise made it a highway of wealth. About five miles south of the modern city is a large swamp which marks the ancient port by whose quays the ships of the world once anchored and where the boy Saul must often have watched the unburdening of strange cargoes from lands which later his own wandering feet were to traverse. Up this river, less than fifty years before Saul's birth,

floated the golden barge of Cleopatra, last of the Ptolemies, who came to explain to Mark Antony her doubtful political friendships. Here began that strange infatuation which was to drag a strong man from the highest position in the state and make him a traitor to his country and a stranger to honor.

East of the Cydnus is a dreary stretch of low-lying land, known in classic days as the Aleian Plain, and here, according to Homer, Bellerophon wandered after he had discovered the fickleness of his friends and experienced the wrath of the gods. It was in this plain also, 490 B.C., that the great force of Darius waited for the vessels which were to carry it to Greece—and Marathon.

A magnificent engineering feat bears witness to the business energy of the early Tarsians. The Cilician Plain is shut off from the interior plateau of Asia Minor by the great range of the Taurus. For trade purposes a road was built through the Cilician Gates. This narrow gorge, with precipitous sides 500 feet high, was not wide enough for the road and the river, and the former had to be cut out of the solid rock.

This road is one of the most famous in history. Along it passed the famous Ten Thousand Greeks on their march to aid Cyrus; along it marched Alexander the Great to the battlefield of Issus; along it, centuries later, poured the hosts of the Crusaders on their mission of misdirected zeal. From the Cilician Gates this road led directly to Tarsus.

The city is mentioned on Assyrian monuments of the ninth century B.C. under the name Tarzi. When Xenophon was in Tarsus, about 400 B.C., the city was in Persian hands. In 332 B.C., when Alexander the Great approached, it yielded to him without a struggle. From that time until the establishment of Roman power in the East in the first century B.C., the influence of Greece was paramount. In 171 B.C. Tarsus was given city status by Antiochus Epiphanes because of its strong Hellenic spirit. Even the Jews were imbued with this spirit, and a number of Jewish families were given the citizenship at this time. These families later formed the Jewish aristocracy of Tarsus, and to one of them St. Paul may have belonged. In 66 B.C. Tarsus became the capital of the Roman province of Cilicia, and was a vigorous rival of its neighboring city, Adana. The rivalry culminated in the two cities taking opposite sides in the fierce and bitter struggle between the Republican and Imperial parties, which followed the murder of Julius Cæsar.

After the battle of Philippi, Tarsus was rewarded for her loyalty, some of her men being raised to Roman citizenship, while Mark Antony made the city his official center.

DR. CHRISTIE STARTS FOR CHURCH

St. Paul's Institute, Tarsus

COOKING CABOBS AT A PICNIC, ST. PAUL'S INSTITUTE, TARSUS

A cabob is an Oriental dish consisting of small pieces of beef or mutton, seasoned with pepper, salt, ginger, etc., and basted with oil and garlic while being roasted on a skewer or spit, sweet herbs being sometimes placed between the pieces

In the seventh century, when Islam was making its great conquests, Tarsus was laid waste. It was refounded by Harun-al-Rashid in 787 A.D., and except for short intervals it has remained in Moslem hands ever since.

St. Paul lived in Tarsus when it was a great and flourishing city, and its complex life—social, educational, and religious—reacted upon him.

There are many indications of his sympathies with Hellenism. This was natural in a Tarsian. Greek influence was very strong, but along with it was a considerable sympathy with Orientalism. This also has left its mark on St. Paul. It is easy to understand St. Paul's sympathy with the Gentiles and the cosmopolitan note which sounds in such sayings as, "I am become all things to all men, that by all means I might gain some."

Tarsus was a cultured city. Its university was next in importance to those of Athens and Alexandria. Strabo has left an account of it which shows its wide influence, although he emphasizes the fact that its constituency was mainly local. Another element which must have occupied some place in St. Paul's thought was the religion of his native city. This was complex and bears witness to the history of the city. The original god was called Sandon, who was of Cappadocian, if not of Hittite origin. (In some representations he is similar to the great Hittite sculpture at Ibreez.) He was a nature-revival god, like Adonis, Osiris, and Tammuz. The burning of a pyre was a feature of his worship. When the Greeks came to Tarsus they regarded Sandon as a form of their Hercules, the working god, and worshiped accordingly.

Such was the city of St. Paul. Can we not imagine him moving about the streets of Tarsus with justifiable pride, and understand a little better his dignified declaration that he was a citizen of no mean city?

The Tarsus of today is a little city of about 18,000 inhabitants. Readers

of the *Missionary Herald* think of it in connection with St. Paul's Institute, that splendid school, where 223 boys—Armenians, Greeks, Turks, Syrians—Gregorians, Protestants, and Moslems—were last year studying under the wise and enthusiastic leadership of Dr. and Mrs. Thomas D. Christie. The pupils represented forty-seven towns and villages, and that they appreciate what the Institute gives is proven by the sum they paid in the way of tuition and board, which was over $4,800 in 1913, a considerable increase over previous years. The students publish two college papers, one in Armenian and one in English. They do their own printing and have also printed the college catalogue.

Mr. Basil Mathews, the versatile and brilliant secretary of the London Missionary Society, visited Tarsus a few months ago. He has written for the English magazine, *News from Afar*, a sketch called "The Lady with the Smiling Face," in which he tells of going with Mrs. Christie through the "hummocky, rocky streets . . . round a great many corners," dodging "out of the way of the soft-footed, striding camels with their big burdens, and the ugly, black, long-horned, mud-covered oxen pulling their heavy wagons," till they came to the kindergarten, where the little children who were babies at the time of the massacres of Christians by Moslem Turks five years ago are now learning songs and games and childish lessons.

Mr. Mathews gives a vivid picture of the terror and horror of the days of massacre, and pays eloquent tribute to Mrs. Christie, "the lady with the smiling face," who took the 5,000 frightened mothers and children into the Institute and its grounds, fed them, warmed them, comforted them, and helped them to start life again. It is no wonder that dozens of Armenian baby boys of five years and under bear the name of Christie, while as many little lassies are called Christina.

A CLINIC FOR THE MANCHUS

See Foreign Department for story of work among Manchu people

HELP FOR ALL SORTS AND CONDITIONS OF FOLK

An English lady comes over once a week and gives her service in behalf of these poor people in Foochow

THE MAGISTRATE'S ENDORSEMENT

NOT only the supporters of the American Board, but all American friends of foreign missions, have been stirred by the astonishing proposal of the magistrate and gentry of Fenchow, in the province of Shansi, China, that the American Board should by a coöperative agreement take over the direction of the government middle (high) school in Fenchow, together with some supervision of government primary schools in the district. The project has aroused widespread enthusiasm that has shown itself in practical form by the contributing in cash and good pledges of $12,635.87 to provide the Board's share of the expense. Negotiations are going forward; an expert educationalist and his wife are to leave for Fenchow in the autumn; it is hoped that building may be begun at once and that the plan will be working ere many moons.

THE MAGISTRATE
Mr. Shih, Fenchow

Special interest naturally centers in the chief magistrate of Fenchow, the spokesman and chief supporter of the government proposal, Mr. Shih (translated "Stone"). The May *Missionary Herald* related the courtesies shown by him to Secretary Strong during his visit to Fenchow, and the urgent plea of this high official that the Board should undertake this new educational work.

Later advices from Fenchow reveal still further the quality and temper of this man who holds in his hand the lives and fortunes of more than a half million people and is the chief government officer in a district containing perhaps 4,000,000 people; who, moreover, is a graduate of the famous Waseda University in Japan, a man of fine appearance, good address, and excellent reputation in his field.

Recently by invitation he delivered an address in the big Fenchow church, which was filled to the doors. Incidentally, it is significant that this high Chinese official in a conservative interior province should consent to speak from the platform of a Christian church, especially when his topic is to be, "The Ultimate Religion."

Directly in front of the pulpit sat members of the Gentry Bible Class, which numbers 150, of whom fifty live in Fenchow; this class contains men of standing and influence, many of them officials in the province; at the right were the girls' school and the women; at the left, church members and men from the street; in the rear of the gentry to the last seat were the boys of the grammar school and five city primary schools.

The first half of the magistrate's address was devoted to explaining the evolution of Christianity and the Protestant Church. He gave the date of Christ's birth as 1918 years ago, showing how the calendar had erred; told of the split in Charlemagne's time between Greek and Roman Christianity, in Luther's time between Catholic and Protestant, in Cromwell's time between Episcopal and Puritan, finally leading to the settling of America by men whose Christianity has come to China through their descendants.

In the second section of his address

he showed by many illustrations the superiority of American morals over those of China, stating that therefore Confucianism could not hope to withstand Christianity as China developed. As a religion Confucianism was furthermore without hope, because Confucius never claimed to be more than a good man, and could not rightly be worshiped as is Christ; it therefore could not hope ever to become a universal religion. What religion is the best for China if not Protestantism? Such a religion believed at heart by all the people would make his office as magistrate unnecessary; all would be righteous. All men should support and attend the church.

On another day the missionaries of the station had the pleasure of entertaining at dinner the magistrate and his wife. "It is a bit unusual," writes one of the hosts, "here, at least, for any government official to feel free to dine thus with the church people; still more so that his wife and he should sit down at the same table with us. It looks as though a new China were surely coming near, and she needs our wisest help and counsel."

IN A SHANSI COURTYARD

Miss Chaney, of Fenchow, was suddenly summoned home to America. She was accompanied by Mrs. Watson and Miss McConnaughey as far as Hsien Lors Ts'un (ten miles). There they had a picnic lunch together and parted. In the picture the carts are just ready to leave the inn. Miss Chaney stands with her coat open, facing the camera

THE CROWN OF HINDUISM[1]

REVIEWED BY REV. EDWARD M. NOYES, OF NEWTON CENTER, MASS.

TO the average well-informed man Hinduism is a vague term, denoting the ancient and mysterious religion which has dominated the life of India for centuries, but about which he knows very little. How it arose, what were the stages of its development, what great spiritual ideas underlying its gross idolatries explain its mighty, permanent influence, and why it is now proving in-

[1] *The Crown of Hinduism.* By J. N. Farquhar, M.A. New York: Oxford University Press. $2.50.

adequate to the demands of modern life are questions he cannot answer. Moreover it has hitherto been difficult, if not impossible, to point him to any one or two volumes in which he may find such questions adequately, clearly, and briefly answered. There was ample room for this new book, so comprehensive, illuminating, and convincing. It should form part of the equipment of every missionary setting out for India, and is indispensable to the student of comparative religion and to every thoughtful man who would understand current movements in that marvelous country.

The author begins with a graphic picture of the results of the new era of world-wide communication as they affect religion, and the consequent new relation of Christianity to other faiths and especially to Hinduism. He traces the rise and development of the Indo-Aryan religion, giving the origin and basis for Karma, rebirth, caste, idolatry, the peculiar features of Indian family life, the estimate of woman, etc. One is impressed by his fair-minded and sympathetic attitude toward Hinduism, and his appreciation of its spiritual values. His twenty years of residence in the land, his acquaintance with educated Hindu leaders, and his study of India's religious history, together with his wide research in the philosophy of religion and his grasp of the principles of Christianity, have given him a unique equipment for his great task. His "Primer of Hinduism" is recognized as an authority, and as such was put into the hands of King George when he visited India.

The thesis of this book is that the decay of Hinduism is inevitable under the influence of modern knowledge, and that its great spiritual ideals find their completion in Christ, who came not to destroy but to fulfill. He is "the crown of Hinduism." What the great dreamers and thinkers of India's history saw dimly becomes manifest in him. The attempt is made "to substantiate in some degree this tremendous claim" by a detailed study of the Hindu ideas of family, of the eternal moral order, of the divine social order, of the Vedanta philosophy and that of later schools, of asceticism and of the various great sects.

By copious extracts from the writing of leading Hindus, Mr. Farquhar shows how the Hindu system is losing its hold upon modern India, and that it must be abandoned before there can be a healthy national life. With adequate appreciation of the beauty and value of the spiritual forces underlying much of the Hindu religion, its utter inadequacy and grossly immoral tendency are set forth with equal fullness and fidelity. Then with deep spiritual insight he points out that every ray of light which is visible anywhere in Hinduism reappears in Christ, freed from debasing associations and corrupting practices and set in relation to a healthy institutional life and spiritual worship.

The book is well worth reading for its exposition of the fundamentals of Christianity and their application to modern society, without regard to their relation to other religions; and as the author contrasts Christ's teachings with the traditions and practices of Hinduism, we agree with him that it seems as if the Master must have had India in mind when he spoke.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MAY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1913	$9,292.52	$6,819.56	$779.25	$1,430.54		$1,296.50	$19,618.37
1914	11,144.38	2,408.57	942.13	4,495.69		1,376.50	20,367.27
Gain	$1,850.86	$4,410.99	$162.88	$3,065.15		$80.00	$748.90
Loss							

FOR NINE MONTHS TO MAY 31

1913	$201,191.21	$30,174.76	$13,442.41	$122,074.06	$34,500.00	$16,672.04	$418,054.48
1914	201,294.79	30,353.25	10,387.12	120,334.84	6,564.80	16,977.68	385,912.48
Gain	$103.58	$178.49				$305.64	
Loss			$3,055.29	$1,739.22	$27,935.20		$32,142.00

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR NINE MONTHS TO MAY 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1913	$205,154.68	$87,230.46	$11,547.85	$303,932.99
1914	217,088.30	92,110.38	9,051.42	318,250.10
Gain	$11,933.62	$4,879.92		$14,317.11
Loss			$2,496.43	

FINANCES—TWO MONTHS MORE!

Two months, and then our books close on another year! What shall the record be? We confess the situation at the time of writing causes us deep anxiety. In a year, when we must have $30,000 more than the year before, we are $32,142 short for the first nine months! This means only one thing: a big debt in the fall and the work scaled down when next year's appropriations are made, unless—!

What do the figures show? The churches are barely holding their own, when the situation calls for advance. Individuals have done splendidly in supporting special appeals, like Albania and Shansi, but the general treasury has suffered. Legacy receipts we expect will equal those of last year. Matured conditional gifts show a large shrinkage. The situation certainly is grave, but let us take courage; there is time for a general rally on the part of churches and friends, and many are praying for success. "We are pressed on every side, yet not

straitened; perplexed, yet not unto despair." Remember your foreign board during the summer months.

EIGHT NOTABLE GIFTS

In a month when we find so much that is alarming as to financial prospects, we are thankful to chronicle an unusual number of noteworthy gifts to special objects.

First of all, let us mention the gift of a good friend, who hides his identity behind a cashier's check, to the extent of $800 for the clearing off of all the debts of a missionary appointee. This new missionary was being detained in the country for one or two years until he could pay off his indebtedness, notwithstanding the fact that the mission was in sore straits for his coming. The man is now freed from this burden and the mission is to be reënforced at a critical time. Could $800 be expended in a better way?

Here comes a check for $750, to be divided as follows: $250 for the special Shansi School Fund, to enable the Board to accept the government offer, and $500 for the regular work of the Board. This comes from one of our conditional givers, and his thoughtfulness in remembering the general fund and giving it precedence is much appreciated. May his tribe increase!

Now we mention two notable gifts from churches. The First Church of Fall River, Mass., sends $1,500 for the erection of a parish house at Inghok, China, a sort of social center for the city. The building is to be known as the *William Wisner Adams Memorial*, in memory of the late beloved pastor of this church. This means a splendid addition to our equipment at this important station, where Rev. E. H. Smith is in charge.

The women of the First Church, Elyria, O., have done a wonderful thing. They send $500 for industrial work for Chinese women at Fenchow, China, under the direction of Mrs. Watson. What history lies back of this gift we are unable to say, but it impresses us as exceedingly generous and timely.

A good friend who has done large things for the Board, but whose name must not be mentioned, sends $5,000 on a $20,000 pledge for a building at Anatolia College, Marsovan; and, not to overlook the needs of another college in Turkey, the same friend gives $5,000 toward the completion of the buildings of the International College at Smyrna, to which another friend makes a gift of $3,000. There are happy people at both Smyrna and Anatolia, and we have no doubt the givers of these sums are the happiest of all.

The next sum we mention is not in the same class with the above so far as figures are concerned, it being a gift of $25; but to our mind it is one of the largest and most precious that have come to us of late, since it is the donation of a young man who finds his way opening to attend college through the generosity of a friend. Out of the abundance of his own gratitude for this rare opportunity he sends the above sum to the Board. We have been deeply touched by the spirit of this gift, and we prophesy for this young man an exceedingly profitable college course.

In behalf of the missionaries whose work is benefited, we offer heartfelt thanks to the friends who have made these gifts. Nor do we forget the multitude of friends who by individual gifts or by offerings through the church have helped on our total donations for the month. The Board is sustained mainly by the multitude of out-of-sight givers whose praise is unsung and whose names in most instances are unknown to us. So many loyal hearts have stood ready to help the Board when in distress that we enter upon the last two months of the year in the hope of a genuine financial revival. We expect yet more proofs of generous support.

A MISSIONARY PROGRAM FOR A CHURCH

We sometimes hear a distinction made between a missionary policy and a missionary program, the policy being the general aim of the church in the matter of missionary education and giving, and the program the particular objects which it is proposed to carry out in a given year. The distinction is a vital and useful one. We give below the program for the season of 1914–15 which has been drawn up by the church of North Andover, Mass., of which Rev. John L. Keedy is the pastor.

A SUGGESTED MISSIONARY PROGRAM, 1914–15

1. A canvass of our church members for pledges. To be done by the finance committee and pastor.
2. A canvass for subscriptions to missionary papers and church periodicals. By a special committee.
3. A mission study class, in charge of the missionary society.
4. Three Sunday morning sermons and addresses—one by the pastor, one by a secretary, and one by a missionary. Dates for these to be January 25, April 26, and October 25.
5. Two or three week-day programs in charge of the women. A birthday party suggested as one. Two missionary speakers suggested for the others.
6. Ten five-minute missionary talks to the Sunday school and ten missionary offerings, as follows:—

   January 25 (Miss Pond), American Board.
   February 22 (Mrs. Eberman), American Missionary Association, Demarest College.
   March 29 (Mr. Arel), Church Building.
   April 26 (Mr. Paisley), Education Society.
   May 31 (Miss Robinson), Home Missions, Mr. Sargent.
   June 28 (Mr. Hathorn), Sunday School Publishing, Mr. Gray.
   September 27 (Mr. Etchells), Our Own Church Work.
   October 25 (Miss Sargent), American Missionary Association, Demarest College.
   November 29 (Mrs. Rockwell), American Board, Mr. Miller.
   December 27 (Mr. Stone), home missions, Mr. Sargent.
7. Two missionary concerts, four illustrated lectures, one missionary play. Dates as follows:—

   Concerts, May 31 and October 25.
   Lectures, February 22, April 26, September 27, and December 27.
   Play, March 29.
8. Several missionary programs in the Young People's Society of Christian Endeavor.
9. Several missionary programs in the midweek service. To be in charge of committee appointed by church committee.

The above program should prove suggestive to other churches. Let us call attention to the fact that it includes both the educational and the financial objectives. It places as the first thing to be attained a canvass for pledges, and next to this a canvass for subscriptions to missionary papers and church periodicals. Secretaries and missionary speakers will welcome the thoughtfulness of a church which plans for missionary addresses well in advance.

We shall be glad to print the missionary programs of other churches, and also to learn of the result of these programs at the end of the season. We shall also be glad to receive criticisms of the above program, if any pastors think they can see where improvements might be introduced. Should the pastor engage in canvassing, as Mr. Keedy proposes to do?

FOREIGN DEPARTMENT

TURKEY

One of His "Little Ones"

Dr. Alden R. Hoover, of Talas, Cesarea, sends the picture on this page with an explanatory word:—

"Perhaps you would be interested in this photograph of 'Nazar,' who entered the Talas Hospital yesterday

"NAZAR"

and bravely underwent surgical operation today. He stands beside his father to show his relative height. He is fourteen years of age, although to all appearance a child of about five years. His height is thirty-seven inches, and weight—almost unbelievable unless you could see his spindling arms, legs, and body—is but twenty-four pounds, ten ounces, including a long hospital shirt. Our own baby Margaret, fourteen months, is but two pounds and an ounce or two lighter weight than this boy of fourteen years. His mentality is fairly mature and his face bright and responsive. He will be the pet of the hospital for a few days while he is here."

A Kurdish Insurrection in Bitlis

Rev. Harrison A. Maynard gives an inside view of the rising of the Kurds against the Turkish government which took place early in April. He says:—

"All winter long the Kurds have been arming themselves for an insurrection against the government. They feel that they are not treated justly, and they are right in that feeling, though they themselves have much to answer for in the robbery and murder of not only Armenians, but even of Turks and some of them officials. For a month we expected that they would come with the purpose of overthrowing the government. At times the Armenians were in terror. We missionaries doubted if the Christians would be massacred, but we could not be sure, of course, of their safety. I felt not a little anxiety for the safety of the ladies and of the boarding pupils.

"Finally, on April 2, 200 or 300 of them entered the city. They were joined by Kurds living in the city, and for thirteen hours or more there was a battle between them and the soldiers. But the Kurds were poorly armed, we learned later, and always kept under cover. The fight resembled a sham battle as much as a real one. From our compound we could watch them behind a hill, as well as see the barracks from which the sol-

diers were firing. Toward evening the firing became very fierce and erratic. So we kept under cover. Two bullets entered our house. One was coming toward me, but was stopped by stones which I had had piled in the exposed windows in one room. The following morning the soldiers occupied all the high places in the city and the Kurds fled. Since then we have been as quiet here as could be, although there are soldiers camping on four heights in and near the city.

"The morning of the insurrection eleven policemen, including their sergeant, fled for protection from their station, into which the Kurds fired, to the British vice-consulate, which is

NEW LIBRARY AT ANATOLIA COLLEGE, MARSOVAN

in my care. I did not wish for any refugees as such, so brought them to the boys' school. I felt that in case of an attack I could encourage them to use their guns. They were all heavily armed with rifles. We gave them breakfast, and they were so contented that they remained all day and the following night.

"Toward evening of the same day the leading rebellious chief came and begged the protection of the vice-consulate. That I refused, and he went to the Russian consulate, where he still is, though the consul says that he has left. I happen to have inside information about his location. Any government of strength would demand the sheik, but Turkey is not able to demand from Russia. Still if the sheik is captured, the government will not know what to do with him. They will not dare to hang him. Perhaps four hundred soldiers have gone to punish the Kurds, but they will not do anything more than destroy some houses after the Kurds have fled. And yet if the Kurds are not summarily dealt with, the community will be in danger all the time and travel next to impossible."

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Losses by Emigration

Just as country churches in this country are depleted by the emigration of young men to the cities, so the mission churches often lose their most promising young people by emigration to America. Writing of a touring visit made early this year to villages near Brousa, in the Western Turkey Mission, Rev. H. S. Barnum, D.D., says:—

"The danger to the congregations from emigration is a serious one. The Jerrah congregation has ten young men in America, eight of whom fled to escape military service. And when these young men succeed in business they write to their parents and other relatives, urging them to join them in the Land of Liberty. The leading lay brother in Jerrah, who occupies the pulpit whenever the preacher is away, has two sons who are urging him to come to California, and he has decided to go as soon as he can sell his property. He has already offered it for half its estimated worth, and finds no buyer. One of the church committee in Yenidje also has yielded to the urgent appeals of his two sons in America, and will send his three unmarried daughters with a large party which starts in April. He too would go, but he told me he could not get more than a fifth of its value for his property. Those who wish to sell are many, and those who wish to buy few."

GOLDEN PAVILION, KIN-KA-KU-JI GARDEN, KYOTO, JAPAN

Of a later tour Dr. Barnum says:—

"At Rodosto I preached morning and afternoon, having audiences of fifty and nearly one hundred. But the presence of a stranger and the pleasant weather made a difference, the number usually attending the services being about twenty-five in one chapel and forty to forty-five in the other. Nearly the whole of the promising young people of the congregation have gone to America. The church has now six resident male members, of whom five are over seventy years old."

JAPAN

A Japanese Governor's Friendly Speech

In the June issue of this magazine we printed an account by Rev. C. M. Warren of the farewell service held in honor of Rev. C. A. Clark when he left Miyazaki on furlough. Mr. Warren has now sent us the authorized translation of the speech by the Christian governor of Hyuga, which was delivered at the meeting. Although Mrs. Clark was not able to be present, the speeches referred frequently to her as well as to Mr. Clark, and the governor also included her in his address. The speech follows:—

"*Rev. and Mrs. C. A. Clark:*

"It goes without saying that you came among us to labor for the God whom you trust and for his church. And in spite of the difficulties of communication, the difference of climate and surroundings, amid foreign customs and manners, you have performed your mission faithfully and earnestly. In this service you have spent more than twenty years as willingly as if it were but a day, and in this you have not only served the church, but have held the general respect of the people through your helpfulness to them.

"In the presence of those who have themselves witnessed the good you have done here, I need not speak in

detail of your long, distinguished services. Yet as governor of this prefecture, I wish to avail myself of this opportunity to express our gratitude for the benefits that have come to the people of the province through your long and earnest endeavors.

"Nine years have now passed since you last visited your native land, and doubtless you will find great changes there, very likely greater than those you have watched here during the same time. Yet your relatives and old friends will receive you with an unchanging affection, and their esteem and regard will atone to you for the troubles and hardships of your life here.

"On this happy occasion it hardly seems possible that there have appeared of late those who have feared there might ever occur a break in the cordial intercourse between Japan and America. I speak of this only because I believe you will understand that we people of Japan cherish an especially warm affection and esteem for the American people. It is my earnest desire that these doubts and suspicions may be melted away from their hearts, so that all your countrymen may know the true state of things here and understand our spirit. And as I believe your view is the same as mine, I hope you will take advantage of this opportunity to do all in your power to establish the historical cordiality and friendship.

"Wishing you both a safe voyage, we shall eagerly wait for your return after a year's absence.

"(Signed) C. ARIYOSHI,
"*Governor of Miyazaki Prefecture.*"

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Doshisha's Graduation

The visit of the American Board's Commission to Kyoto coincided with the date of the graduation exercises at the Doshisha University. Secretary Strong spoke and all the visiting party were in attendance. The *Asahi Shinbun*, a Kyoto paper, printed in English the greater part of the speech which President Capen had planned to make in Japan.

Rev. Otis Cary, D.D., in writing of the occasion, gives the list of graduates from the various departments of the Doshisha: eight graduated from the Theological Department, twenty-eight from the School of Economics, two from the English Literature Department, one from the Girls' Domestic Science Department, seventy-nine from the Boys' Academy, seven from the Girls' English Literature Department, and seventeen from the Girls' Academy.

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CHINA

Planning an Evangelistic Campaign

Next October and November the province of Fukien, with its 22,000,000 people, is to be the scene of a carefully planned evangelistic campaign. At Foochow and Amoy, Mr. G. Sherwood Eddy will conduct the meetings; in the prefectural and district cities Chinese evangelists will be associated with the missionaries. The executive secretaries, one foreign and one Chinese (Pastor Ling Caik Ua, of the Hartwell Memorial Church), have been on the road for over a month, visiting the cities which are to be the centers of operation, meeting missionaries, Christian leaders, officials, and representatives of the gentry for the purpose of organizing committees to plan for the local meetings and the follow-up work, including the forming of Bible classes. Each center is to send to Foochow a number of men to the training conference.

The secretaries report good success in the places already visited. In one city the highest official took much interest in the campaign. He asked the other officials about the largest hall in the place. They said it was the Kiangsi Guild Hall. "That's good; we shall have the meetings there," he said. Another official remarked, "We

have theatricals in this hall in the autumn." The first man retorted, "We shall postpone the theatricals; this is more important." In another city that had asked for meetings, twenty of the leading citizens, non-Christians, met the executive secretaries to plan for a hall and the best date. Some of these very men, a little over twenty years ago, tried to throw into a pit one of the missionaries of the city.

In nearly every instance the best hall or clubhouse in the city has been offered. In one case the authorities promised to see that the idol processions that might conflict as to time should be diverted to either before or after the meetings. It is said that the people were never more honestly open to the gospel than now.

The Church among the Manchus

Since the revolution the efforts in behalf of the Manchus in Peking and in Foochow have met with notable success. Rev. Lewis Hodous writes from the latter city:—

"Soon after the revolution we started work among the Manchus, who after their defeat were very open to the gospel. After the battle I was one of the first to go into the Manchu quarter with a Red Cross party, and helped many a wounded man to our hospital. Our party visited every house in the quarter and brought every wounded man to the hospital. After the wounded were in the hospital our workers began to minister to the physical and spiritual needs of the rest.

MR. LI, PRESENT PASTOR OF MANCHU CHURCH, WITH HIS FAMILY, FOOCHOW

"A young man from Foochow College gathered about himself the best Manchu young men and taught them the Bible. Before long there was a large number of candidates asking for admission to the church. We had no building and no permanent pastor, but we organized the church and received it into the sisterhood of churches in Foochow. We are now occupying a rented building. A few months ago we placed Mr. Li Nu Tung in the church as pastor. The church has now a membership of 141. Of this seventy-one are men and seventy are women. Fifty men and sixty women are learning the gospel, as we say. They are preparing themselves for church membership. The Sunday morning service has an attendance of 300. The Sunday school has an enrollment of 270.

"Pastor Li Nu Tung preaches every Sunday and works in the Sunday school. He organized a prayer circle which is having much influence in the church, and he has also some literary ability. He has been doing some relief work among the poor. He is also a faithful shepherd and visits the members of the church. Last Sunday four men and three women joined the church; three were asked to wait until the next communion."

Miss Martha S. Wiley, of Foochow, has studied Mandarin and made many efforts to get in touch with the Manchu women. Since the revolution she has succeeded and is being of help to them in countless ways. We shall speak of this later.

EXPRESS.

No. 196.

Published at the Foochow Printing Press.

ESTABLISHED 1864.

FOOCHOW, 27th APRIL, 1914. Sent out 10.45 A.M.

Customs Notification.

No. 304.

In conformity with instructions received through the Inspector General of Customs, the Public is hereby notified that the Chinese Government has prohibited the importation of Indian Opium into, and the issue of Opium Transit Certificates for, the province of Fukien. Such prohibition to take effect from 1st May, 1914.

PAUL H. KING
Commissioner of Customs.

Custom House,
Foochow, 27th April, 1914.

閩海關稅務司憲爲

通告事現奉
總稅務司令行奉
中華民國政府飭定印度洋藥一概
不准運入福建省所有載運洋藥憑
單亦停止發給准於本年五月一日
實行禁運等因奉此合就通告各商
人等一體遵照毋違特示

中華民國三年四月二十七日給

THE FOOCHOW OPIUM DEATH WARRANT

Another Waiting Harvest Field

Writing from Fenchow in Shansi, Rev. W. R. Leete says:—

"At a town south of Fenchow Mr. Pye was recently given a remarkable reception. Two degree men and fifteen men of scholarship or wealth presented him with the petition that he immediately send a preacher and form a church among them, saying that they themselves wished to be received into the church. The town is a wealthy one and its men are of exceptional ability. Every minute Mr. Pye remained with them some one was presenting him with requests. Only a first-class man can be sent to handle such a situation."

⚜

Opium Banished from Fukien

Rev. Lewis Hodous writes from Foochow, April 21:—

"I have just had news that the commissioners sent by England to examine into the cultivation of opium in Fukien have reported that no poppy was planted in the province this year. In accordance with the treaty, the importation of opium will cease beginning with the first day of May.

"The eradication of poppy from this province is a remarkable achievement. Just a little over a year ago I went overland from Amoy to Foochow. At that time the country between Amoy and Hinghwa was planted to opium. In an hour's walk I counted two hundred fields which could easily be seen from the road. This year there is not a stalk. The commissioners have made a most searching investigation. They visited the most out-of-the-way places; they climbed the highest hills and scanned the country with their powerful glasses. In all their search they could find no opium.

"The credit for this wonderful result is due to Mr. Chen, the head of the Anti-Opium Reform in Fukien. Mr. Chen is a Christian who has given himself most earnestly to this reform. It is also due to a strong anti-opium sentiment in the province. This sentiment has been nurtured by Christianity. The Church has coöperated most earnestly in all this work. In fact, without the trustworthy reports of churches as to the presence or absence of the poppy in their districts, the speedy eradication of opium would have been impossible."

⚜

INDIA

About Madura College

We have just received a draft of the annual report of the American College in Madura, and are glad to print a few of the facts contained therein.

Of the 201 students last year, 79 were Brahmans, 66 non-Brahman Hindus, 53 Christians, and 3 Mohammedans. The entering class numbered 130 and came from twenty-five different high schools, scattered all over South India. The college was during the year affiliated by the Madras government as a first-grade college in history, economics, and physical science. Plans and estimates for a new science hall were submitted to the proper department of the Madras Presidency, with an application for a half grant toward the cost of the same. The plans were approved and a half grant, up to 49,100 rupees, was sanctioned.

The college has just secured thirty acres of land from a new block acquired by the city for town extension. The science hall will be placed on this ground, and other buildings not yet definitely planned for. Courses in Sanskrit, Tamil, and Malayalam were last year added to the curriculum.

We have already shown our readers a picture of the new Students' Hostel which was built last year, and have described Lord Pentland's visit to the college.

The student activities have gone on apace; the Young Men's Christian Association has done good work; an

BASE OF DAGOBA

Showing design of seven-headed cobra — very ancient, Anuradhapura, Ceylon

evangelistic band has gone out into the villages on Sunday evenings; one of the Mohammedan students has conducted a night school for children of outcaste people in a near-by village; and athletics, study clubs, and socials have been well maintained.

⁂

An Advance in Responsibility

Rev. Giles G. Brown, of Vaddukoddai, Ceylon, writes:—

"One little item of importance was brought to completion at our annual meeting which we are sure will meet with your approval. For years we have been studying the problem of how to put more responsibility on the shoulders of our Tamil brethren. We all believe that on the right solution of this problem depends the success of our work. An opportunity presented itself during the closing months of 1913. Chavakachcherri church called Rev. J. K. Sinnatamby, B.A., and as Mr. Ward was going home on furlough, and as the missionary at Uduppiddi has always found it very difficult to superintend the work properly at such a distance, it seemed a fitting time to transfer some of the responsibility. Having decided that it would be a good thing to put the station in charge of Mr. Sinnatamby, we consulted him to see if he would be willing. We found he was. Then we consulted the three churches in the district. Usan did not respond, Nunavil made strong objections to the plan, and Chavakachcherri heartily approved. Then we consulted the Executive Committee of the Council. Here again the plan was cordially approved. Next we consulted the whole council of some forty representatives from all the churches, including pastors and preachers. A few criticisms were made, but in the end the plan was cordially supported by the entire council. The little opposition will doubtless soon disappear, for we are certain that Mr. Sinnatamby will fill the place creditably."

⁂

AFRICA

Zulu Nurses Graduate

A real commencement exercise was held on April 3 in connection with the Board's hospital and nursing home under Dr. James B. McCord, in Durban. Four young women, the first to complete the course of training for nurses, were the graduates. Rev. H. A. Stick, of Durban, writing of the event, says:—

"The exercises, besides being the first of this nature for our medical department, and in fact for Natal, were unique in the variety of the participants. A native pastor led in prayer; one of the graduates, representing the class, read an essay; brief addresses were given by Rev. A. E. LeRoy, principal of Amanzimtoti Institute, Rev. Walter Foss, our resident missionary in Durban, Miss Blackburn, an American Negress, teacher at Rev. John Dube's school at Ohlanga, and

by a native teacher at Amanzimtoti, the brother of one of the nurses. Miss MacNeill, the matron of the hospital, presented each girl with a newly designed pin, and Dr. McCord presented the diplomas, and as an expression of appreciation for the girls' faithfulness gave each a check of £33, or five dollars per month for the time that the nurses were in training.

"The service that these native trained nurses will be able to render their own people is inestimable. As the one nurse indicated in her essay, their people are ignorant of the first principles of hygiene. So these four, together with those whom we hope to see graduate from the hospital training in years to come, will be no small force for replacing native superstition regarding disease by sane, wholesome ideas as to the general care of the body and of the sick.

"One of the number is already employed at Inanda Seminary for Girls, where her chance teaching as a nurse will be carried far and wide in actual practice by those leaving the school and returning to their own homes.

"But the medical instruction has by no means been the greatest factor in the training of these girls. As Miss Blackburn stated in her brief address, they have been blessed above many European nurses in training, in that they have had consecrated instructors. One staying at the hospital but a few days must be impressed by the unselfish devotion and self-denying spirit of Dr. and Mrs. McCord in their care for the suffering natives. The nurses have imbibed this spirit of Christian devotion. May God's Holy Spirit rest upon them in all their future service."

✻

The Bible School at Chikore

About nineteen years ago Dr. George A. Wilder with his wife opened work at Chikore, in Southern Rhodesia. They found the grossest conditions of heathenism—the witch doctor, the rain maker, incantations, and degrading ceremonies under Chikore's great tree. Now in less than twenty years there are schools with more than two hundred pupils and with five native teachers besides the missionaries; industrial work in which both boys and girls have part; a church; neat, well-built homes, in striking contrast to the kraals, still numerous about the place.

Dr. and Mrs. Wilder, after furlough in America, returned to Chikore early in this year. He writes as follows of

NURSES GRADUATED FROM DR. MC CORD'S HOSPITAL IN DURBAN

the reopening of the Chikore Bible School:—

"The Bible school opened with five candidates, and the following day brought one more. It is both interesting and disappointing to find that all these are men of my own training. One was for a period, some fifteen years ago, at Silinda.

"All have been employed during the past year under Mr. Dysart in evangelistic touring. All but one can read and write both the Zulu and Ndau. One reads but does not write.

"Mr. Dysart takes them for one hour each day and I for one. I talk to them on the general topics: 'What Is the Bible?' 'What Does It Teach?' and 'What Is the Result of Its Teachings?' That is Bible Introduction, Biblical Theology, and Church History. I am to add occasional talks on 'Fishing for Men'—hermeneutics. Mr. Dysart is taking up the life of Christ and exegesis in the Gospel of St. John. Dr. W. L. Thompson is to give talks on hygiene, etc.

"All the students are a good class—just the men whom I would choose to take the course. One or two more on this station want to join, and may later. One is teaching our outstation school. We hope one or two may come over from Silinda."

These men are able to make immediate use of the knowledge they gain in their evangelistic work. They are eager to learn more and to share what they learn.

SPAIN

Dr. Clark in Barcelona

Rev. William H. Gulick writes from Madrid on May 11:—

"The last of March I left Barcelona for Madrid, and returned the last of April to meet Dr. and Mrs. Francis E. Clark. On Saturday, May 2, there was held a Christian Endeavor Conference of 500 people in one of Mr. Franklyn Smith's fine Wesleyan schoolhouses. On May 3 (Sunday), at 4 P.M., the greatest evangelical service ever held in Spain took place in the Palacio de Belles Artes, loaned gratis to us by the *ayuntainiento*, at which there were, at the lowest count, 4,500 persons. The governor, because (with good cause, as we later learned) of the fear of disturbances and perhaps firing and knifing in the hall by Carlists, placed a guard of 700 mounted and foot *guardia civiles* around the Palacio and land and a hundred secret police in the building. It proved in all respects a great success."

A letter from Dr. Clark himself in reference to the same gathering is quoted in *The Congregationalist*. Dr. Clark says:—

"The Carlist, or extreme Catholic, party was very angry that the greatest and finest hall in Barcelona had been granted for the use of our meetings, and organized a wholesale assassination of the Protestants. The chief of police got wind of it, and ordered out 700 police and civil guards, mounted and on foot, to defend us. Every approach to the hall within half a mile was guarded. Many arrests were made and every suspicious character was searched on entering. Forty-eight pistols were taken and one bomb, and every suspicious person who managed to get into the hall had a policeman sent to sit beside him. Afterwards Mrs. Clark and I were guarded all the way to the Colegio Internacional (the American Board Girls' School), five miles away."

MEXICO

Mission Work to the Last

On April 21 it seemed wise to instruct all the missionaries of the Board to withdraw from Mexico. The following letter from Rev. A. B. Case, written in Hermosillo on April 20, shows how quietly and industriously the mission work was proceeding in spite of the wars and rumors of wars

in other parts of Mexico. Mr. Case writes:—

"Work at this station is progressing without interruption and even with increasing interest. On April 5 this church held a memorial service

A DOOR OF BRIGHTNESS CLOSED

Main door of Colegio Internacional, Guadalajara, closed on account of war

for Missionary Mateo A. Crawford, founder of the Board's work here, whose death occurred just twenty years ago. The historical sketch of those first years was interesting to our people, few of whom had known Mr. and Mrs. Crawford. Before the close of the service a contribution of fifty Mexican *pesos* was made by this church to the treasury of the American Board. The member who proposed to the congregation the offering of this gift expressed in a brief and finely worded address the gratitude of the people for what the Board had done here through its missionaries, and this offering is a token of that gratitude.

"While I have been ministering to this church—now without native pastor—and visiting the army camps, our helper at Cumpas, Alejandro Villa, has made a tour of the Sahuaripa district, where we have a number of congregations which had suffered much from the revolution. He took with him one of his Cumpas Christians, his daughter of fifteen years and her 'baby' organ, and was gone forty-eight days, holding at least one meeting each day and visiting many scores of homes. He sends me a list of fifty-two persons whom he received into the churches of that district on the tour. (As I understand the list, this number includes also baptized children.)

"I was on the point of starting this week for Cumpas to assist Villa in his home work and confer with him as to further efforts in Southeast Sonora. Then it was my plan, while comparatively near my old San Buenaventura home, to cross over and make a visit there. But word reaches us today of the blockade of Mexican ports. With this are other rumors somewhat disquieting. Many believe that intervention is imminent. While I do not think so, or that there is any reason why Americans should leave this part of Mexico, it may be best for me to postpone my start on the proposed tour.

"All at this station are well and very contented."

*

AUSTRIA

On Tour in Poland

Rev. J. S. Porter, of the Board's Austria Mission, writes of a journey he recently made from Prague through some parts of Poland. He went first to Lodz, which is an outstation of the mission. Poland is of course now a part of the Russian empire. Mr. Porter says:—

"Lodz is a manufacturing city of 600,000 people. So large, and yet it has no sewerage and no water supply. Along the gutters on either side of the streets runs the uncleanness of Gentile and Jew, I know not where. Factories and private houses must sink artesian wells to make sure of a water supply.

"Every house in Lodz must have its street number in a prominent place, and at night illuminated so that a stranger need never grope his way in uncertainty. Each house has its janitor, who must spend the evening hours until eleven on guard before the house to insure order. And every such janitor is *ex officio* a part of the police force, and can be called on at any time for service.

"Our little church here has no church building. It has a fine building lot. It has a license allowing it to conduct a Bohemian school. A Christian young woman has trained herself as teacher. The plans for a suitable building that will include under one roof church, school, parsonage, bookstore, Young Men's Christian Association reading room, and gymnasium, as well as dwelling for teacher, have been approved by the government. Our people are praying for a building and have started a building fund. A wealthy citizen, not connected with our church, offers some bricks from his own brickyard. We should build at once. And yet we dread debt. Four thousand dollars are needed beyond all the gifts that are in sight to make this house a reality and a center of activities for Bohemians, Poles, and all other nationalities of this great manufacturing center of Russian Poland. Surely $4,000 is not a large outlay; but it should bring large returns.

"My last stop was in Warsaw, a city of 800,000 inhabitants. Here I was the guest at dinner of a former Polish priest, now a preacher of the gospel. He speaks, besides his native tongue, Russian, German, French, Latin, and English. At his right sat our Bohemian preacher. On his left a German teacher. I sat on the couch, the place of honor. We used four different languages at the table, but German was the only one common to us all.

"In the evening I preached to the Polish congregation of my host in Bohemian, which our preacher interpreted into Polish. After a night in a Russian sleeping car, I awoke on the Austrian borders. A short stop at a Christian Student Conference in Austrian Silesia, where fourteen languages were spoken, helped to emphasize the difficulties that beset any united movement among so many diverse nationalities, and was at the same time a prophecy of what the students of Europe will one day do for the spread of the Kingdom of God."

THE BOOKSHELF

The Faith of Japan. By Tasuku Harada. New York: Macmillan Co. Pp. 190. Price, $1.25.

"Any one who wishes to commend Christianity to thoughtful Japanese must give careful attention to the relation of Christianity to non-Christian religions." This sentence from a new book, "The Faith of Japan," describes its purpose. Its author is Dr. Tasuku Harada, president of Doshisha University, Kyoto. The eight chapters, except the last one, were delivered as lectures at Hartford Theological Seminary. Dr. Harada characterizes them as "a (Japanese) Christian's endeavor to interpret the spirit of that faith to fellow Christians of another race." It goes without saying that the task was peculiarly difficult. Dr. Harada, however, is especially fitted to undertake it. A member of the Samurai class, he grew up into the knowledge of Shinto, Buddhism, and Confucianism. Having accepted Christianity, he appreciates the points of view of believers in all these faiths. In small compass of less than two hundred pages he has set forth the beginnings and transformations of Japanese religions so clearly that the student of them becomes capable of valuing their excellences, discerning what

they lack in meeting men's spiritual needs, and how Christian faith can satisfy them. These lectures introduce the reader to a common ground where he can hold spiritual communion with Japanese who aspire after fellowship with God. Each chapter is illuminating, but especially the one on "Chuge—the spirit of loyalty"; that is, Bushido. It should be read by every one who would understand the Japanese spirit. Dr. Harada has spoken nobly for his race and his country.

A. E. DUNNING.

WORLD BRIEFS

The average Japanese income is said to be $23 in gold per year; of this one-fifth goes out in taxes.

It is reported in the *Nursing Times*, an English periodical, that Miss Katherine Wheatley, an English nurse, has been asked by the Turkish government to organize a system of trained nurses in Turkey.

The French Sahara Railway is open for traffic. The line is narrow gauge, is 135 miles long, and runs from Biskra to Tuggurt. It is to be continued at once to Wargla, 100 miles farther on, and is the first section of what the French call their "Trans-Sahara" system.

The surface of the Caspian Sea has since June, 1910, been continually sinking, probably because of the diminished amount of water flowing into it from rivers, especially the Volga. The change is beginning to inconvenience navigation, steamers at some places not being able to reach their landing stages.

The Peking Young Men's Christian Association has a students' social service club with more than 150 members. Six night schools are run by the students — four among servants, the other two having boy pupils. A social study of the ricksha coolie has been made; a hand bill in simple words, called "The Meaning of the Republic," has been distributed, and lectures on patriotism, hygiene, and other subjects have been given in four public lecture halls.

In our March issue we chronicled the fact that the translation of the Koran into modern Turkish had been begun. The *Jeune-Turc*, the organ of the more progressive Moslems, declares that this translation marks a new religious era in Turkey, and says that the effort to translate the religious writings began in quarters "utterly at variance with each other in their tendencies." It is now announced that the Turkish government has forbidden the enterprise to go on and has ordered the confiscation of all copies of the parts so far issued.

The station of the New Zealand Presbyterian Mission in Ambrim, one of the New Hebrides Islands, including a large, up-to-date hospital, has been blown out of existence by a volcano. The mission staff and most of the islanders were removed in safety. No one had suspected the existence of a volcano in the locality. The account of the disaster in the Edinburgh *Missionary Record* tells also of troubles growing out of the divided control of the islands between France and Britain. It is a situation which missionaries and government officials alike feel to be deplorable and perplexing.

To the 5,000,000 English living outside of Great Britain is usually attributed the immense influence the British have along commercial lines. There are 20,000,000 Chinese living in thirty-one countries outside of China, and the business acumen of the average Chinese merchant is said to be great. The fortune of some Chinese bankers in Shansi is estimated by the head of a well-known trust company to be between twenty and forty million dollars. With great capital, sound business judgment, and numerous houses all over the world, the Chinese are likely to become an important factor in international commercial competition.

A scientific expedition has just returned from the Algerian Hinterland. Its leader, Mr. Hylton-Simpson, has already made valuable contributions to the study of natives on the Congo and has been for some years observing the desert tribes. He had heard of the skill of tribal doctors, particularly in surgery, and on this expedition came in touch with an Arab doctor who helped him to a meeting with some village surgeons. He has brought back a mass of interesting information and a large collection of native surgical instruments, consisting of saws, lancets, probes, etc. Many are of the crudest description but prove highly effective. Very few of these native doctors are able to write; one very successful surgeon was unable even to read. Their knowledge is handed down from father to son. Trepanning is one of their common and successful operations and they use no anæsthetics.

ARRIVALS IN THIS COUNTRY

May 9. At St. Paul, Minn., Miss Anna F. Webb, of the Mission to Spain.

May 11. At New York, Dr. and Mrs. H. N. Kinnear, of the Foochow Mission.

May 14. At New York, Mrs. Fred F. Goodsell, Mrs. John C. Martin, and the Misses Ida A. and Ina B. Verrill, of the Central Turkey Mission.

May 17. At New York, Mr. and Mrs. John W. Stanley, of the Madura Mission.

DEATHS

April 20. In Boulder, Col., Mrs. Rhoda Ann (Scott) Richardson, widow of Rev. Sanford Richardson, formerly of Eastern and Western Turkey Missions, aged eighty-six years. Mrs. Richardson came of missionary stock, her mother's father and mother having been home missionaries, who were killed by Indians. Mr. and Mrs. Richardson were the first of the Board's staff to be located at Erzroom, where they were stationed during the Crimean War. Later they were transferred to Arabkir and later still to Brousa, where they were associated with Rev. and Mrs. J. K. Greene and the lady who is now Mrs. G. D. Marsh. Mr. Richardson's health having failed, the pair, in 1879, returned to America, where Mr. Richardson died in 1886. One daughter, Mrs. Baird of Samokov, and a son, Rev. D. A. Richardson, followed their parents to the foreign field, as did three grandchildren, one of whom, Miss Agnes Baird, is, with her mother, still in the service of the Board.

April 22. In Sirur, India, by accident, David Winsor, son of Mrs. Mary C. Winsor, of the Sirur station. Mr. Winsor, although not a member of the Marathi Mission, had since the death of his father, Rev. Richard Winsor, remained in Sirur and had been of help to his mother in her work. Early in the morning of April 22, Mr. Winsor, who was an expert horseman, went for a ride. He was found dead, from fractured skull, beside the road. Investigation proved that his saddle girth had broken and he was probably instantly killed. The young man's mother was summoned from Mahableshwar, where she was staying at the time. Interment was at Poona, in the European cemetery, beside the grave of his father.

June —. In Oberlin, O., Mrs. Catherine J. Parsons, widow of Rev. J. W. Parsons, and formerly of the Western Turkey Mission. The funeral service, conducted by Rev. Dan F. Bradley, D.D., and Rev. W. H. Spence, was held at Oberlin, June 7. Fuller memorial of Mrs. Parsons will be made in the next number of the *Missionary Herald.*

MARRIAGE

April 9. At Madura, India, Mr. John W. Stanley and Miss Zada A. Curtiss.

BIRTH

April 20. At Mahableshwar, India, to Rev. and Mrs. Arthur A. McBride, a daughter.

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Rev. John S. Chandler, secretary of the Madura Mission, is chairman of the committee appointed under the Indian government to prepare a Tamil Lexicon. The work is underway, Mr. Chandler having associated with him a number of scholars and Indian pundits. Mr. Chandler, in pursuance of his work, has been spending a short time in Manepay, Ceylon, in conference with authorities associated with the Lexicon Committee over the Jaffna Tamil. It is estimated that at least five years' work will be needed to complete the volume.

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At a meeting of the Essex South Association of Congregational Churches held in Peabody, Mass., May 13, Mr. Henry H. Proctor, of the Prudential Committee, spoke on "The New Emphasis on Missions." Mr. Proctor was formerly a resident of Peabody, and his address was enlivened with several local references and applications.

∴

In our May issue we referred to the fact that Dr. J. K. Browne, recently of the Board's staff in Turkey, had been placed temporarily in charge of its office on the Pacific coast. A recent letter from Dr. Browne pays high praise to the churches there and "to the unusually fine body of pastors and laymen whom I have met. It is like taking a mental and spiritual tonic to hold conference with them." Dr. Browne goes on to speak of finding many Armenian colonies on the coast, with whom he takes pleasure in renewing old acquaintances. In the five weeks prior to the date of his letter he had averaged speaking once each day, rising to three and even four times on Sunday, and is feeling in good health.

Rev. Phineas B. Kennedy, of the Balkan Mission, has undergone a surgical operation in Sofia. Mrs. Kennedy, who has been in Samokov suffering an attack of typhoid fever, has recovered sufficiently to join her husband and they hope soon to return to Albania.

Prof. Cass Arthur Reed has been appointed Dean of the International College at Smyrna, the youngest of the American Board's colleges. Professor Reed is a graduate of Pomona College and Union Seminary and has been in Smyrna since 1912.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	10	44		
Bath, Winter-st. Cong. ch.	114	16		
Biddeford, 2d Cong. ch.	14	03		
Brewer, 1st Cong. ch.	14	45		
Bridgton, 1st Cong. ch.	15	60		
Brunswick, 1st Cong. ch.	92	80		
Fryeburg, 1st Cong. ch.	38	00		
Hampden, Friend,	60	00		
Lewiston, Pine-st. Cong. ch.	47	25		
North Yarmouth, Cong. ch.	8	50		
Sandy Point, Cong. ch.	9	00		
Waterford, 2d Cong. ch.	7	00		
West Minot, Cong. ch.	5	00	—	436 23
Legacies.—Saco, Lucy Augusta Morgan, by W. T. Goodale, Ex'r,			1,900	00
			2,336	23

New Hampshire

Concord, 1st Cong. ch., Friend,	3	00		
Derry, 1st Cong. ch.	1	50		
Hancock, Cong. ch.	7	00		
Hanover, Dartmouth Christian Assn., toward support Rev. E. W. Jahn,	200	00		
Keene, Court-st. Cong. ch.	60	00		
Lancaster, Mrs. Mary L. Rice,	2	00		
Lyme, Cong. ch.	2	00		
Meredith, 1st Cong. ch.	16	50		
North Conway, 1st ch. of Christ,	29	61		
Peterboro, Union Cong. ch.	11	45		
Tilton and Northfield, Cong. ch.	73	00		
———, Friend, for India,	50	00	—	456 06
Legacies.—Nashua, Mrs. Mary A. B. Moore, add'l,				3 75
				459 81

Vermont

Albany, Cong. ch.	18	00		
Bennington, 2d Cong. ch.	90	16		
Colchester, Cong. ch.	4	00		
Derby, 1st Cong. ch.	14	00		
North Bennington, Cong. ch.	25	41		
St. Johnsbury, South Cong. ch., Rev. C. H. Morse,	10	00		
Sharon, Cong. ch.	5	00		
Vershire, Rev. William F. Bissell,	3	00	—	169 57

Massachusetts

Auburndale, Rev. and Mrs. James L. Fowle,	10	00		
Boston, Central Cong. ch., for work in Peking, 662; Central Cong. ch. (Jamaica Plain), 150; 1st Cong. ch. (Hyde Park), 140.15; Boylston Cong. ch. (Jamaica Plain), 9; Rev. W. L. Sperry, 10; H. Fisher, 500; Friend, 20; Friend, 5,	1,496	15		
Bradford, 1st ch. of Christ,	41	25		
Braintree, South Cong. ch.	10	00		
Bridgewater, Scotland Cong. ch.	2	10		
Cambridge, In loving memory of Mother,	5	00		
Conway, Mrs. S. H. Clary,	2	00		
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs,	6	75		
Dana, Cong. ch.	5	00		
Deerfield, Ortho. Cong. ch.	11	00		
Dover, Cong. ch.	12	97		
East Northfield, *Record of Christian Work,*	12	70		
Fitchburg, Rollstone Cong. ch.	52	96		
Foxboro, E. B. Comey,	75	00		
Gloucester, Samuel H. Mansfield,	5	00		
Great Barrington, Friend, for work in China,	5	00		
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry,	125	00		
Groton, Cong. ch.	20	00		
Haverhill, West Cong. ch., Ladies' Beneficent Soc.		57		
Lawrence, United Cong. ch., 80; Lawrence-st. Cong. ch., J. P. H., 5,	85	00		
Leominster, F. A. Whitney,	15	00		
Lowell, Friends,	20	00		
Medford, Mystic Cong. ch.	76	59		
Millers Falls, Cong. ch.	20	00		
Mittineague, Cong. ch.	40	65		
Nantucket, 1st Cong. ch.	25	00		
New Bedford, Trin. Cong. ch.	32	00		
Newtonville, Central Cong. ch., for Shansi,	279	00		
Northampton, M. C.	10	00		
North Attleboro, 1st Cong. ch.	6	00		
Northbridge, Rockdale Cong. ch., for Albania,	52	00		
Salem, Tabernacle Cong. ch., of which 200 from W. K. Bigelow,	369	80		
South Hadley, Cong. ch., 20.18; Mrs. Gertrude S. Blakely, 10,	30	18		
Spencer, 1st Cong. ch.	120	00		
Springfield, 1st ch. of Christ, toward support Dr. C. D. Ussher, 226.87; U. C., 5,	231	87		
Sturbridge, 1st Cong. ch.	7	03		
Watertown, Miss F. L. Carter,	5	00		
Wellesley, 1st Cong. ch.	56	87		
Westboro, Cong. ch.	72	44		
Williamstown, 1st Cong. ch.	400	00		
Woburn, North Cong. ch.	51	08		
———, Friend,	40	00	—	3,943 96
Legacies.—Brockton, Benjamin F. Dunham, by Frank A. Dunham and Helen A. Elliott, Ex'rs,	100	00		
Granby, Samuel Mills Cook, add'l,	854	47		
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l,	3	00		
Worcester, John F. Larkin, by Jessie E. Prairie, Ex'x, 530; Mrs. Harriet Wheeler Damon, add'l, 50,	580	00	—	1,537 47
				5,481 43

Rhode Island

Newport, United Cong. ch., of which 5 from Eliza P. Simmons,	30	00		
Pawtucket, Park-pl. Cong. ch.	130	00		
Providence, Free Evan. Cong. ch.	28	00	—	188 00

Young People's Societies

Vermont.—Dorset, East Y. P. S. C. E., of which 10 for Harpoot and 8 for Madura, 18; Salisbury, Y. P. S. C. E., for Aruppukottai, 15,				33 00

Massachusetts.—Boston, Immanuel-Walnut-av. Y. P. S. C. E. (Roxbury), toward support Dr. W. T. Lawrence, 125; Lowell, 1st Y. P. S. C. E., of which 30 for Adana and 30 for native preacher, care Rev. W. P. Elwood, 60; Melrose, Ortho. Y. P. S. C. E., for Mt. Silinda, 15; New Bedford, Mission Guild of Trin. Cong. ch., for Shansi, 10; Newton, Lowry Y. P. S. C. E. of North Cong. ch., 2.55; Quincy, Bethany Y. P. S. C. E., for Mindanao, 15; Spencer, Y. P. S. C. E., 10; Wakefield, Y. P. S. C. E., 2.50; Waltham, 1st Y. P. S. C. E., 5, 245 05

278 05

Sunday Schools

Massachusetts.—Billerica, 1st Cong. Sab. sch., for Mt. Silinda, 15; Cambridge, 1st Cong. ch., Captains of Ten, for Albania, 5; Easthampton, 1st Cong. Sab. sch., 3.37; Haverhill, West Cong. Sab. sch., 10.65; Palmer, 2d Cong. Sab. sch., 29.71; Plymouth, Pilgrimage Cong. Sab. sch., for China, 25; Waltham, 1st Cong. Sab. sch., Home Dept., for Mindanao, 20; Waverley, 1st Cong. Sab. sch., for Mt. Silinda, 30; Weymouth Heights, North Cong. Sab. sch., 5, 143 73

MIDDLE DISTRICT

Connecticut

Bridgeport, 1st Cong. ch.	37 90	
Deep River, Cong. ch.	8 20	
Durham, Cong. ch.	15 00	
East Haddam, 1st ch. of Christ,	17 44	
East Woodstock, Cong. ch.	16 30	
Middletown, 1st Cong. ch.	18 79	
New Haven, Dwight-pl. Cong. ch., toward support Rev. William R. Leete and to const. *Mary E. Andrew* and *Joseph W. Hartshorn*, H. M.'s.	200 00	
Northfield, Cong. ch.	2 82	
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear,	26 75	
Salisbury, ch. of Christ,	26 06	
Terryville, Friend,	60 00	
Thomaston, Cong. ch.	45 45	
Waterbury, 2d Cong. ch.	980 68	
Westchester, Cong. ch.	5 25	
Weston, Cong. ch.	5 00	
Willington, Cong. ch.	17 00	
Winsted, 1st Cong. ch.	25 81—	1,508 45

New York

Aquebogue, Cong. ch.	7 16	
Baiting Hollow, Cong. ch., Ladies,	7 50	
Bay Shore, 1st Cong. ch.	3 00	
Brooklyn, Puritan Cong. ch., 25; Parkville Cong. ch., 11.77,	36 77	
Buffalo, 1st Cong. ch., toward support Rev. C. M. Warren, of which 15 from Mary E. Logan Circle and 10 from Woman's Bible Class,	25 00	
Candor, Cong. ch.	12 13	
Deer River, Cong. ch.	5 00	
Forest Hills Garden, Union Cong. ch.	20 64	
Fulton, Cong. ch., Ladies,	5 00	
Homer, Cong. ch.	62 49	
Jamestown, 1st Cong. ch., for native helper, care Rev. P. B. Kennedy,	100 00	
New York, Manhattan Cong. ch., Guild, toward support Rev. F. B. Bridgman, 107.20; Forest-av. Cong. ch., 5; Friend, 25,	137 20	
Norwood, Cong. ch.	9 00	
Ontario Center, J. H. Andrew,	80	
Paris, Cong. ch.	5 00	
Pawling, Quaker Hill, Christ ch., for Inghok,	32 36	
Portland, Cong. ch.	6 23	
Riverhead, Sound-av. Cong. ch.	34 50	
Walton, 1st Cong. ch., to const. *Rev. Charles S. Wyckoff*, H. M.	203 06	
White Plains, Westchester Cong. ch., of which 571.33 toward support Mrs. T. S. Lee and 200 for Satara work,	771 33	
———, Friend,	19—	1,484 36
Legacies.—Buffalo, Mrs. Ruth W. Bancroft, add'l, less charges,	3,370 86	
Newark Valley, Lucius M. Smith, by L. H. Smith, Ex'r,	200 00—	3,570 86
		5,055 22

New Jersey

Jersey City, Waverly Cong. ch.	12 00	
Lawrenceville, J. F. Stearns,	5 00	
Nutley, St. Paul's Cong. ch.	25 00	
Trenton, Friend,	100 00	
Westfield, Cong. ch., Mrs. Julia A. Newcomb,	50 00—	192 00

Pennsylvania

Arnot, Cong. ch.	9 25	
Blossburg, 1st Cong. ch.	9 25	
Kane, 1st Cong. ch.	43 00	
Lansford, English Cong. ch.	50 00—	111 50

Ohio

Cleveland, Hough-av. Cong. ch., 57.62; Puritan Cong. ch., 12.65; Mizpah Cong. ch., 10,	80 27	
Columbus, South Cong. ch.	45 00	
Hudson, Cong. ch.	60 00	
Lakewood, Cong. ch.	3 75	
Lodi, 1st Cong. ch.	20 00	
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122; Plymouth Cong. ch., for Shaowu, 7.60; Birmingham Cong. ch., 2,	131 60—	340 62
Legacies.—Chagrin Falls, Eliza March, 1,000, less tax,	960 00	
Elyria, Mrs. Mary J. Levagood, interest on legacy,	15 00	
Radnor, David Bevan, by E. J. Bevan, Ex'r,	500 00—	1,475 00
		1,815 62

North Carolina

———, Friend, 5 00

South Carolina

Columbia, Rev. Edwin N. Andrews, 10 00

Georgia

Atlanta, Central Cong. ch., 11.84; ch. of Christ, 5, 16 84

Florida

Lake Helen, Cong. ch.	15 00	
Philips, Cong. ch.	5 00	
Winter Park, Cong. ch.	32 00—	52 00

Young People's Societies

Connecticut.—South Coventry, 1st Y. P. S. C. E., for Harpoot,	10 00
New York.—Hamilton, Y. P. S. C. E.	15 50
Ohio.—Columbus, South Y. P. S. C. E., for Inghok,	5 50
	31 00

Sunday Schools

Connecticut.—Plainville, Cong. Sab. sch., for Albania,	9 58
New York.—Brooklyn, Clinton-av. Cong. Sab. sch., for Aruppukottai, 30; do., Lewis-av. Cong. Sab. sch., for Inghok, 10; Camden, Cong. Sab. sch., 10; Corning, Cong. Sab. sch., 10; Forest Hills Garden, Union Cong. Sab. sch., 10.65; Groton, Cong. Sab. sch., 15,	85 65

New Jersey.—Montclair, 1st Cong. Sab. sch., of which 30 for Adana and 15 for Mt. Silinda, 45; Newark, 1st Cong. Jube Memorial Sab. sch., for Pangchwang, 30, 75 00
Ohio.—Akron, 1st Cong. Sab. sch. 20 00
190 23

INTERIOR DISTRICT

Oklahoma

Pleasant Home, Cong. ch. 3 50

Illinois

Annawan, Cong. ch. 7 28
Big Rock, Eng. Cong. ch. 20 00
Bunker Hill, Cong. ch., for Albania, 7 00
Chicago, Bethany Union ch., 110.17; Pilgrim Cong. ch., 26.80; West Pullman Cong. ch., 11; Mayfair Cong. ch., 7; Maplewood Cong. ch., 5.87; Doremus Cong. ch., 2, 162 84
Denver, Cong. ch. 14 00
Dover, Cong. ch. 22 38
Dundee, 1st Cong. ch., for Albania, 22 10
Earlville, J. A. D. 25 00
Elgin, 1st Cong. ch. 45 00
Emington, Cong. ch. 5 00
Galva, 1st Cong. ch. 50 00
Harvey, J. F. Flint, 5 08
La Salle, 1st Cong. ch. 16 25
Ontario, Cong. ch. 8 00
Pana, Faith Cong. ch., Hannah P. Best, 5 00
Rockford, 1st Cong. ch. 38 00
Roscoe, Cong. ch. 7 05
St. Charles, Cong. ch. 11 25—— 471 23
Legacies.—Lake Forest, Washington A. Nichols, by David Fales, Trustee, 5,000 00
5,471 23

Michigan

Big Rapids, 1st Cong. ch. 1 80
Grand Rapids, Park Cong. ch. 100 00
Olivet, Cong. ch., Friend, 2 00
Portland, 1st Cong. ch. and Sab. sch. 6 25—— 110 05

Wisconsin

Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, 239 61
Bloomington, Cong. ch. 10 00
Clinton, Cong. ch. 17 50
East Troy, Cong. ch. 10 00
Fort Atkinson, J. P. Galloway, 5 00
Kenosha, 1st Cong. ch. 70 00
La Crosse, 1st Cong. ch. 75 00
Merrill, Scand. Cong. ch. 3 60
Milwaukee, Grand-av. Cong. ch. 98 40
Oshkosh, Plymouth Cong. ch. 12 38
Owen, Cong. ch. 7 50
Platteville, Cong. ch. 80 00
Potosi, Mrs. Thomas Davies, 50 00
Rio, Cong. ch. 7 67
Rochester, 1st Cong. ch. 5 00
Seymour, Cong. ch. 8 00
Sparta, 1st Cong. ch. 73 00
Stunce Brook, Cong. ch. 1 52
Wyocena, Cong. ch. 3 00—— 777 18

Minnesota

Cambria, Salem Welsh Cong. ch. 15 85
Rochester, W. J. Eaton, 100 00
———, Anonymous, 5 00—— 120 85

Iowa

Carnforth, Cong. ch. 62
Cass, Cong. ch. 11 00
Cedar Falls, 1st Cong. ch. 45 85
Cedar Rapids, 1st Cong. ch. 16 50
Cherokee, Cong. ch. 18 62
Chester Center, Cong. ch. 6 86
Clinton, Cong. ch. 13 63
Crocker, Cong. ch. 5 00
Davenport, Edwards Cong. ch. 31 80
Des Moines, North Park Cong. ch. 1 24
Eddyville, Cong. ch. 6 00
Emmetsburg, Cong. ch. 59 76
Fort Dodge, Cong. ch. 18 96
Gilman, Cong. ch. 10 00
Glenwood, Cong. ch. 11 25
Hornick, Cong. ch. 1 53
Iowa City, Cong. ch. 17 04
Iowa Falls, Cong. ch. 30 80
Miles, Cong. ch. 10 35
Nashua, Cong. ch. 4 72
Old Man's Creek, Cong. ch. 9 00
Oto, Cong. ch. 6 00
Red Oak, Cong. ch., of which 9 from Ladies, 25 00
Rockford, Cong. ch. 9 00
Shell Rock, Cong. ch. 67
Sloan, Cong. ch., of which 10.74 from Ladies, 28 23
Sully, Cong. ch., of which 1.50 from Rev. and Mrs. F. G. Alymore, 2 00
Tabor, Cong. ch. 38 50
Templeton, Cong. ch. 3 06
Victor, Cong. ch. 2 66
Wittenberg, Cong. ch. 11 34—— 456 99

Missouri

Kansas City, 1st Cong. ch. 282 74

North Dakota

Pierce, 1st Cong. ch. 5 42
Valley City, 1st ch. of Christ, 25; Mrs. Annie G. Greenwood, for Inghok, 10, 35 00—— 40 42

South Dakota

Alcester, Cong. ch. 4 00
Beresford, Cong. ch. 40 00
Centerville, Cong. ch. 3 52
Estelline, Cong. ch. 11 56
Fort Pierre, Cong. ch. 23 46
Mitchell, Cong. ch. 6 38
Wewela, Cong. ch. 75—— 89 67

Nebraska

Omaha, Hillside Cong. ch. 10 50
Scribner, Cong. ch. 20 50—— 31 00

Kansas

Paola, 1st Cong. ch. 8 75
Sedgwick, Plymouth Cong. ch. 8 00—— 16 75

Colorado

Berthoud, 1st Ger. Cong. ch. 12 56
Brush, Ger. Cong. ch. 8 00
Hayden, Cong. ch. 12 50
Loveland, 1st Ger. Cong. ch., George Jost, toward support Rev. C. H. Maas, 10 00
Pueblo, Pilgrim Cong. ch. 12 00—— 55 06

Young People's Societies

Illinois.—Fall Creek, Y. P. S. C. E., for Albania, 5; Roscoe, Y. P. S. C. E., for Albania, 2.50, 7 50
Wisconsin.—Osseo, Y. P. S. C. E., for Harpoot, 9 30
Iowa.—Grandview, Y. P. S. C. E., of which 7.50 for Adana and 7.50 for Mt. Silinda, 15 00
North Dakota.—New Rockford, Y. P. S. C. E. 10 00
41 80

Sunday Schools

Mississippi.—Tougaloo, Union Cong. Sab. sch., for Shaowu, 10 00
Texas.—Spring Lake, Cong. Sab. sch. 5 24
Illinois.—Atkinson, Cong. Sab. sch., for Albania, 10; Batavia, Cong. Sab. sch., for Albania, 10; Chicago, Rogers Park Cong. Sab. sch., for Albania, 23.60;

do., Bethany Union Sab. sch., 10; do., Pilgrim Mayflower Cong. Sab. sch., 7; Fall Creek, Zion Cong. Sab. sch., for Albania, 5; Olney, Cong. Sab. sch., for Albania, 2.50; Roscoe, Cong. Sab. sch., for Albania, 2.50, 70 60
Michigan.—Manistee, Cong. Sab. sch. 25 00
Wisconsin.—Beloit, 1st Cong. Sab. sch., toward support Rev. M. W. Ennis, 31 27
Minnesota.—Biwabik, Cong. Sab. sch., for Pangchwang, 15; Excelsior, Cong. Sab. sch., for Albania, 11; Mantorville, Cong. Sab. sch., for Mindanao, 7.50, 33 50
North Dakota.—New Rockford, Cong. Sab. sch., Mrs. G. Thompson, 5 00
Nebraska.—Weeping Water, Cong. Sab. sch. 13 61
Montana.—Sunny Heights, Cong. Sab. sch. 1 10
Colorado.—Denver, City Park Cong. Sab. sch., toward support Rev. and Mrs. J. C. Perkins, 20 00

215 32

PACIFIC DISTRICT

Washington

Seattle, Friend of missions, 5 00

Oregon

Forest Grove, 1st Cong. ch.	4 20	
Freewater, Cong. ch.	60	
Oregon City, Cong. ch.	23 00	
Portland, Sunnyside Cong. ch.	25 00	
Rainier, Cong. ch.	3 00	
Springbrook, Rev. C. T. Whittlesey,	2 00	
Willamina, Cong. ch.	2 00	59 80

California

Berkeley, North Cong. ch., 48.95; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72,	120 95	
Claremont, 1st Cong. ch.	388 23	
Corona, Cong. ch.	26 00	
Escondido, Cong. ch.	4 96	
Fresno, 1st Cong. ch., 7.75; Mrs. Kohar Kaprielian, 5,	12 75	
Hercules, B. T. Elmore,	15 00	
Highland, Cong. ch.	54 87	
La Canada, Cong. ch.	1 71	
La Jolla, Cong. ch.	15 50	
Lawndale, Cong. ch.	1 09	
Los Angeles, 1st Cong. ch., of which 100 from friend, 483.09; Olivet Cong. ch., 8.37; Berean Cong. ch., 3.87; R. A. Harris, for Shaowu, 25,	520 33	
Martinez, Cong. ch.	5 76	
Niles, Cong. ch.	10 00	
Pasadena, 1st Cong. ch., 152.50; North Cong. ch., 13.50; Nellie H. Lyman, 25,	191 00	
Redlands, 1st Cong. ch.	113 15	
Redwood City, 1st Cong. ch.	34 00	
Sacramento, 1st Cong. ch.	25 00	
San Bernardino, 1st Cong. ch.	7 35	
San Diego, 1st Cong. ch., 45.30; Logan Heights Cong. ch., 6.20; George W. Marston, 500,	551 50	
San Jacinto, 1st Cong. ch.	3 47	
Woodland, Cong. ch.	3 00	2,105 62

Young People's Societies

California.—Alameda, 1st Y. P. S. C. E. 5 00

Sunday Schools

Oregon.—Ashland, 1st Cong. Sab. sch., for Inghok, 7 00
California.—Corona, 1st Cong. Sab. sch., for Mt. Silinda, 25; Los Angeles, 1st Cong. Sab. sch., Philathea Class, for Shansi, 5, 30 00

37 00

MISCELLANEOUS

Mexico

Hermosillo, Cong. Mission ch., in memory of Rev. Matthew A. Crawford, 12 50

Mindanao Medical Work

Ohio.—Marietta, W. W. Mills, 100 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	13,152 57	
For salary of native teacher, Girls' School, Bitlis,	66 00	
For hospital building, care Dr. Harriet E. Parker,	1,000 00	
For expenses of Girls' School, Udupiddi,	100 00	
For expenses of Girls' School, Matsuyama,	160 00	
For land for Girls' School, Uduvil,	1,000 00	
For Capron Hall, Madura,	233 00	
For kindergarten, care Miss Abbie G. Chapin,	60 00	15,771 57

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 5,507 32

For building purposes, care Miss Eva M. Swift,	2,600 00	
For Kobe Domestic Science Building,	550 00	8,657 32

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California Treasurer 1,100 00

25,528 89

Additional Donations for Special Objects

Maine.—Bangor, Bangor Theological Seminary, Y. M. C. A., for native teacher, care Rev. R. A. Hume, 20; Hampden, Friends, for do., care do., 10; South Berwick, Helen D. Sewall, for work, care Mrs. T. D. Christie, 25, 55 00
New Hampshire.—Bennington, Mrs. Nathan Whitney, for educational work, care Miss E. M. Blakely, 35 00
Massachusetts.—Auburndale, Extra-Cent-a-Day Band, for motor cycle, care Rev. F. B. Bridgman, 20; Boston, Central Cong. ch., for work in Peking, 288; do., Mt. Vernon Chinese Sab. sch., for work, care Rev. C. A. Nelson, 53; do., J. J. Arakelyan, for rebuilding Kessab Evan. ch., care Rev. J. E. Merrill, 50; Fall River, 1st Cong. ch., for the William Wisner Adams Memorial, care Rev. E. H. Smith, 1,500; do., 1st Cong. Sab. sch., for chapel, care do., 50; Holyoke, 2d Cong. ch., Friday Club, for use of Miss S. R. Howland, 5; New Bedford, Trin. Cong. ch., Mission Guild, for Bible-woman, care Rev. C. A. Nelson, 65; Reading, Mrs. Amanda T. Muzzy, for work, care Rev. E. C. Partridge, 5; Somerville, Mrs. W. H. Hodgkins, for Shattuck Memorial Hall, Oorfa, 10; Southampton, H. B. Lyman, for hospital work, care Dr. H. N. Kinnear, 15; Springfield, 1st ch. of Christ, for nurse in hospital, care Dr. C. D. Ussher, 168; Taunton, Winslow Cong. ch., for native helper, care Rev. R. A. Hume, 80.59; Westhampton, Cong. ch., Friends, for motor cycle, care Rev. F. B. Bridgman, 25; ———, Friend, for evangelistic work, care Rev. M. S. Frame, 250; ———, Friend, for do., care Rev. E. H. Smith, 250; ———, Friend, for water supply, care Rev. L. S. Gates, 50, 2,884 59

Connecticut.—Bristol, Cong. ch., Ladies, for pupil, care Rev. S. R. Harlow, 90; Hartford, Walter R. Steiner, for memorial church, care Rev. F. E. Jeffery, 100; do., Mrs. E. C. Russ, for hospital, care Dr. H. N. Kinnear, 50; New Britain, South Cong. ch., Gledo Club, for kindergarten work, care Miss Caroline Silliman, 17; do., B. B. Bassette, for Shattuck Memorial Hall, Oorfa, 1; New Haven, Dwight-pl. Cong. ch., for work, care Rev. William R. Leete, 25.50; Salisbury, Cong. Sab. sch., Mrs. John Travis's Class, for work, care Dr. G. C. Raynolds, 2; Shelton, Mrs. O. G. Beard, for Shattuck Memorial Hall, Oorfa, 2; Terryville, Cong. Sab. sch., for bed in hospital, care Dr. W. A. Hemingway, 20; Thomaston, Persevering Circle of King's Daughters, for work, care Mrs. L. S. Gates, 15; Waterbury, 2d Cong. ch., Daughters of the Covenant, for scholarship, care Miss F. K. Bement, 20; Winsted, 2d Y. P. S. C. E., for use of Rev. E. H. Smith, 15, 357 50

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Jamestown, 1st Cong. ch., Ladies, for school furniture, care Rev. C. L. Storrs, 50; New York, Rev. Sidney L. Gulick, for Student Christian Literature Distribution Society, care Rev. Otis Cary, 50; do., Mrs. John S. Kennedy, for new building, Anatolia College, 5,000; do., Franklin H. Warner, 25, and John B. Clark, 25, both for library, Madura College, 50; Perry Center, Y. P. S. C. E., for native pastor, Inghok, 50; Rochester, South Cong. ch., Whatsoever Circle, for pupil, care Rev. F. E. Jeffery, 15; do., do., Ma Dwe Circle, for use of Rev. H. C. Hazen, 10, 5,245 00

New Jersey.—Atlantic City, Mrs. Thomas McCorkle and sister, for rebuilding Kessab Evan. ch., care Rev. J. E. Merrill, 15 00

Pennsylvania.—Bryn Mawr, Presb. Sab. sch., for scholarship, St. Paul's Institute, 40; Germantown, M. H. Garrett, for Annie Tracy Riggs Hospital, 3, 43 00

Ohio.—Elyria, 1st Cong. ch., Ladies, for work, care Mrs. P. T. Watson, 500; Oberlin, Miss A. B. P. Metcalf, for bed in hospital, care Dr. H. N. Kinnear, in memory of Mrs. Hall, 5; do., Mrs. Catherine Parsons, through Rev. R. M. Cole, for kindergarten, care Miss Nellie A. Cole, 4; do., Friend, for work in Balekissag, care Rev. J. P. McNaughton, 150; Toledo, 1st Cong. ch., for work, care Rev. P. L. Corbin, 5; do., Birmingham Cong. Sab. sch., for pupil, care Miss M. L. Sibley, 7; ———, Friend, for school, care Rev. H. K. Wingate, 200, 871 00

North Carolina.— ———, Friend, for orphanage, care Rev. J. H. Pettee, 2 50

Georgia.—Atlanta, ch. of Christ, for pupils, care Rev. William Hazen, 5 00

Florida.—Tampa, Mrs. L. A. Rowe, for rebuilding Kessab Evan. ch., care Rev. J. E. Merrill, 10 00

Tennessee.—Nashville, Sara Scoggins, for pupil, care Miss M. S. Wiley, 10 00

Alabama.—Talladega, Cong. Sab. sch., for pupils, care Miss S. R. Howland, 10 00

Illinois.—Aurora, Mary E. Angell, for hospital, care Dr. H. N. Kinnear, 5; Chicago, M. A. H., for work, care Rev. H. K. Wingate, 25; Joliet, Mrs. R. E. Barber, for work, care Dr. H. N. Kinnear, 5, 35 00

Michigan.—New Buffalo, estate of Mrs. Estella V. Crosby, for medical work, care Dr. W. A. Hemingway, 100 00

Wisconsin.—Florence, Harald Rasmussen, for hospital, care Dr. H. N. Kinnear, 2; Sheboygan, Friend, for boarding school, care Miss Sarah Stimpson, 10, 12 00

Minnesota.—Minneapolis, Plymouth Cong. ch., for electrical apparatus in school, care Miss A. L. Millard, 225; St. Cloud, St. Cloud Alumni, for pupil, care Miss Vina M. Sherman, 70; do., Blanche E. Atkins, for do., care do., 5; St. Paul, People's Cong. ch., of which 50 from Ladies' Soc., for native worker, care Mrs. T. S. Lee, 70; Two Harbors, Dorothy Vollmer, in memory of Miss Eunice M. Atkins, for pupil, care Miss Vina Sherman, 25; ———, Friends, for work, care Rev. H. K. Wingate, 25, 420 00

Iowa.—Emmetsburg, Cong. Sab. sch., Prim. Dept., for work, care Rev. Ernest Pye, 3 00

South Dakota.—Lead, Presb. Y. P. S. C. E., for bed in hospital, care Mrs. F. F. Tucker, 20; Veblen, Mr. and Mrs. C. C. Hoagland, for bed in hospital, care do., 15; Wessington Springs, Rev. S. F. Huntley, through Rev. R. M. Cole, for kindergarten, care Miss Nellie A. Cole, 25, 60 00

Nebraska.—Hastings, Mrs. J. B. Campbell, for work, care Miss Susan Orvis, 5 00

Kansas.—Centralia, 1st Cong. ch., Mrs. D. A. Risdon, for motor cycle, care Rev. F. B. Bridgman, 1 00

Utah.—Salt Lake City, Phillips Y. P. S. C. E., for Bible-woman, care Rev. C. A. Nelson, 25 00

Washington.—Goodnow, Mrs. W. A. Rice, through Rev. R. M. Cole, for kindergarten, care Miss Nellie A. Cole, 25 00

Oregon.—Forest Grove, Cong. Sab. sch., for kindergarten, care Miss Nellie A. Cole, 12 50

California.—Los Angeles, Garvanza Cong. ch., Ladies' Miss. Soc., for King School, Marsovan, 3.50; do., Park Cong. ch., Friends, for hospital, care Dr. J. K. Marden, 1.50; do., 1st Cong. Sab. sch., Philathea Class, for hospital work, care Dr. H. N. Kinnear, 15; do., L. W. Keister, for school, care Rev. Edw. Fairbank, 50; do., Mrs. Delia Thompson, for hospital, care Dr. J. K. Marden, 1; Ontario, Friend, for do., care do., 1; Pasadena, Mrs. Gault, 5, and Miss Bartlett, 5, both for do., care do., 10; San Jacinto, 1st Cong. ch., for pupil, care Rev. R. A. Hume, 18; San José, G. W. Wetmore, for hospital work, care Dr. H. N. Kinnear, 100, 200 00

Canada.—Ottawa, Miss M. G. McEwen, for pupil, care Miss Annie E. Gordon, 25; Picton (Ont.), Claribel Platt, for use of Miss C. R. Willard, 12; Toronto, Havergal Sorority, for pupil, care Miss Annie E. Gordon, 15, 52 00

FROM WOMAN'S BOARDS

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Income Higher Educational Work Endowment

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Donations received in May, 52,128 31
Legacies received in May, 13,487 08

65,615 39

Total from September 1, 1913, to May 31, 1914. Donations, $566,850.06; Legacies, $94,122.47 = $660,972.53.

Albanian Hospital Fund

Maine.—Bath, Winter-st. Cong. ch., 50; Skowhegan, Rev. Theodore H. Wilson, 10, 60 00
Vermont.—West Rutland, Cong. ch. 50 00
Massachusetts.—Boston, Highland Cong. Sab. sch. (Roxbury), 24.92; Coleraine, Rev. David Pike, 50; Fall River, 1st Cong. ch., Friend, 200; Lenox, Rev. Leon D. Bliss, 100; Natick, Friend, 5; Newton, Eliot Cong. ch., Rev. H. Grant Person, 50; Newton Highlands, Rev. J. J. Walker, 5; Norwood, Francis O. Winslow, 300; Richmond, Rev. William M. Crane, 100; Sharon, Cong. ch., 100; Springfield, Friend, 5; Winchester, 1st Cong. ch., 72; do., 1st Cong. Sab. sch., 50, 1,061 92
Connecticut.—Bristol, 1st Cong. ch., 100; Hartford, Center Cong. ch., 501.20; do., Windsor-av. Cong. ch., Truman J. Spencer, 25; New Haven, United Cong. ch., Rev. Charles R. Brown, 25; New London, 2d Cong. ch., 100; do., Rev. Joseph H. Selden, 25; Salem, Cong. ch., Ellen E. Fox, 25; Southport, Cong. ch., 100, 901 20
New York.—Albany, 1st Cong. ch., 20; Jamestown, 1st Cong. Sab. sch., 25; New York, Rev. Hubert C. Herring, 25; Orient, Cong. ch., 30; Syracuse, Pilgrim Cong. ch., 25, 125 00
New Jersey.—East Orange, Miss Campfield, 5 00
Pennsylvania.—Kane, 1st Cong. ch. 100 00
Ohio.—Akron, 1st Cong. ch., Rev. H. S. MacAyeal, 10; Cincinnati, Walnut Hills Y. P. S. C. E., 10; Hartford, Independent Cong. ch., 8; Jefferson, Cong. ch., Rev. J. A. Goodrich, 10; Marietta, W. W. Mills, 300; Oberlin, 1st Cong. ch. and 2d Cong. ch., to const. *Rev. William H. Spence,* H. M., 100; do., Rev. Irving W. Metcalf, 10; Tallmadge, Cong. ch., 25; Youngstown, Mr. and Mrs. John J. Thomas, 50, 523 00
Texas.—Dallas, E. M. Powell, 50 00
Oklahoma.—Adair, Mrs. L. S. Childs, 5 00
Illinois.—Chicago, Ravenswood Cong. ch., 300; do., Rev. J. A. Adams, 25; do., George M. Clark, 100; do., David Fales, 100; do., R. C. Nash, 5; Elgin, 1st Cong. ch., 100; Peru, H. E. Hackman, 25; Sterling, 1st Cong. ch., 25; do., 1st Y. P. S. C. E., 25; Winnetka, Cong. ch., 5, 710 00
Michigan.—Clinton, Cong. ch., 10; Detroit, Lucia C. Lyons, 5, 15 00
Wisconsin.—Beloit, Rev. Edward D. Eaton, 10; Berlin, Rev. R. M. Higgins, 5; Wauwatosa, 1st Cong. ch., 100, 115 00
Minnesota.—Minneapolis, A. P. Stacy, 100; do., Lowell E. Jepson, 10; St. Paul, Olivet Cong. ch., Rev. George M. Miller, 10; Wayzata, Cong. ch., 5, 125 00
Iowa.—Alden, Dora A. Spencer, 20; Cedar Falls, Rev. and Mrs. James E. Snowden, 5; Des Moines, Greenwood Cong. ch., 10; do., Mr. and Mrs. Eliot S. Miller, 20; Eldora, 1st Cong. ch., 100; Emmetsburg, Y. P. S. C. E., 10; Grinnell, Rev. and Mrs. Dwight P. Breed, 10; Manchester, Cong. ch., 100; Minden, Cong. ch., 5; Perry, 1st Cong. ch., 5; Riceville, Cong. Sab. sch., 25; Traer, Cong. ch., 75; Waterloo, 1st Cong. ch., 115; Webster City, Cong. ch., 51, 551 00
Missouri.—Kansas City, 1st Cong. ch., of which 10 from friend, 510; do., J. N. Greene, 10; do., Cecile B. Bowman, 5; do., Mrs. H. J. Hopkins and Miss Annie L. Hopkins, 5; do., Mrs. M. C. Withington, 3; do., collection at Annual Meeting, 312.62; Lebanon, Cong. ch., 25; St. Louis, 1st Trin. Cong. ch., 35; Sedalia, Rev. C. E. Cushman, 5; Springfield, 1st Cong. ch., 138, 1,048 62
North Dakota.—Amenia, Cong. ch., John H. Reed, 100; Cando, Cong. ch., 25; Heaton, Y. P. S. C. E., 5; Mott, Rev. Alex Douglas, 1; New Rockford, Cong. ch., 10; Williston, Cong. ch., 10, 151 00
South Dakota.—Alcester, Rev. George E. Green, 10; Canova, M. F. Beveridge, 50; Clark, Cong. ch., 8; Huron, Rev. W. H. Thrall, 5; Lake Preston, 1st Cong. ch., 10; Pierre, Cong. ch., 25, 108 00
Nebraska.—Weeping Water, Cong. ch., 25.05; do., W. D. Ambler, 10, 35 05
Kansas.—Kansas City, Mary L. Dougherty, 25; do., Will F. Graham, 2.53; do., H. T. Stephens, 1; Leavenworth, Bessie B. Gregory, 5; Newton, 1st Cong. ch., 10; Overbrook, J. A. Kesler, 2; Topeka, Rev. Frank K. Sanders, 5; Washington, Mrs. M. H. Crosby, 5; Wichita, M. Alice Isely, 5, 60 53
Colorado.—Denver, William E. Sweet, 250 00
Washington.—Spokane, Rev. H. E. Anderson, 10; Tacoma, Plymouth Cong. ch., 5; Walla Walla, 1st Cong. ch., 100; do., Rev. Stephen B. L. Penrose, 25, 140 00
California.—Chula Vista, Rev. John B. Toomay, 5; Redlands, John P. Fisk, 50; San Francisco, Rev. H. H. Wikoff, 10, 65 00
Hawaii.—Honolulu, Central Union ch. 227 85
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Van College Fund

Massachusetts.—Boston, Mrs. A. C. Thompson, 50; Concord, Rev. Charles L. Hutchins, 100; Longmeadow, 1st Cong. Sab. sch., 30; do., Mrs. Elizabeth G. Allen, 25; do., Julia Bliss, 5; do., Mrs. and Miss Garner, 7; do., Miss Goodman, 5; do., John Harding, 5; do., Mrs. Annie C. Leete, 100; Newton, Mrs. Wolcott Calkins, 2; Springfield, F. S. Bacon, 10; do., A. B. Wallace, 100, 439 00
Connecticut.—Hartford, Mrs. Colton, 100; do., Mrs. Davison, 10; do., Grace Hyde, 5; do., Mrs. Smith, 25; do., Kate Tinker, 5; New London, Mrs. J. N. Harris, 4,000; do., Mrs. Learned, 10; Winsted, Robert R. Noble, 5, 4,160 00
New York.—New York, August C. Brown, 100; do., James W. Colt, 50; do., Mrs. L. B. Michaelian, 10; do., Anna G. Morgan, 50; do., Friends, through H. G. Bennyan, 142.05, 352 00
Pennsylvania.—Philadelphia, James Farrar Stone, 10 00
Ohio.—Oberlin, Justin Parsons, 5; do., Mr. Pond, 1, 6 00
Minnesota.—North St. Paul, H. Dordigian, 5 00
Missouri.—St. Louis, A. M. Chuchian, 2.05; do., K. T. Nushan, 30, 32 05

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